

BIOGRAPHICAL SUMMARY: ELEANOR W. HEAVEY, retired City & County park director
(now deceased)

Eleanor (Wilson) Heavey, Hawaiian-English-Chinese, was born January 18, 1912, in Kakaako. Her mother came from Kohala; her father who was English-Chinese came from Australia. He spoke with a heavy English accent but remained in Hawaii so long that most people thought he was "local".

Eleanor attended Pohukaina Elementary, Royal Elementary, Washington Intermediate and McKinley High Schools. She played music, and loved to surf and had a deep appreciation for her Hawaiian heritage.

She worked for Hawaiian Pine, was an aviation mechanic during the war, and served as a park director for 26 years. She had been active in the Hawaiian Civic Club, was a supporter of the Kahoolawe movement and Aboriginal Lands of Hawaiian Ancestry (ALOHA).

She lived with her husband in Waimanalo until her death in March, 1978.

TIME LINE

1912	birth: Kakaako
1938	left Kakaako
1941	aviation mechanic
1943	worked for Parks and Recreation
1969	retired
1978	deceased

Tape No. 3-1-1-77

ORAL HISTORY INTERVIEW

with

Eleanor Heavey (EH)

September 8, 1977

Pine Groves, Waimanalo, Oahu

By: Perry Nakayama (PN)

PN: This is the first interview with Mrs. Eleanor Heavey on September 8, 1977 in the Pine Groves in Waimanalo. Mrs. Heavey, how long had your parents lived in Kakaako?

EH: Ah, all of our lives. I'm 65, and when the war came on, I was in my thirties. And that was the time I had already moved away from Kakaako, but Mama stayed there till after the war, and then moved to Papakolea.

I want to make a correction there. My full name is Elizabeth Eleanor Nahiapo. That's my Hawaiian name.

We lived on Pohukaina and South Street. That's where I was born. And I went to the kindergarten there, Muriel Kindergarten. It later on became Kakaako Mission. And just recently, Miss Vogel, who was the principal of Muriel Kindergarten, passed away.

My father was a seaman. He worked on a ship all of his life. Mama came from Kohala. She was born in Niulii as Namahana KooMahuka. Her mother came from Kohala. Her mother was known as Nahiako. My mother's father came from Punaluu. He's known as KooMahuka, the famous Mahuka family. One of the richest. They were not chiefs. They were overseers for the chiefs. They held important positions. So Mama was educated in the Sacred Heart Convent on Fort Street. I had to tell you about my mother and father because they had an interesting life.

My mother was raised in Kohala, and a regular countryjack. I mean, people from Kohala, they don't know too much about city people and city life, and they live a typical country life. They catch their own fish, they know how to get their limu, and they know where to get it, and all that kind. They don't depend on stores. Well, as they grew older, my grandmother--HER mother--had passed away when they were young, but her auntie kept them. There were three girls. Mama had two sisters. Four. To be correct, she had three sisters, herself made four. They were sent to Honolulu to be educated. So all of them had up to eighth grade education, which was considered very good those days. One of my aunties went to Normal School to receive her teaching degree. But Mama married. After she graduated, she worked for the American Sanitary Laundry. She always was connected with the laundry. Mama met my father, who was from Australia.

My father was on a ship, and he didn't want to go back to Australia, so he stayed in Kakaako. He spoke with a heavy English accent, and the "nickel and dime" boys, they thought he was really a novelty to have around in Kakaako. A kid that spoke with a strange language. It sounded like haole but it wasn't really haole. That was my father. And they kept him. He also became a "nickel and dime" diver. And he met my mother, and they got married.

I remember I was around five years old because I was going to kindergarten. We lived on Pohukaina and South Street. It wasn't populated as it is now. And Papa was always on a ship. My aunties who got married to men from the ship, because my father brought these men home. And they were all nice looking men from the ship, so my aunties got married to these men from the ship. And they later got land jobs, they later became.... connected with the State and the City. Papa stayed on the ship.

PN: Do you know why your father moved to Kakaako?

EH: Kakaako was always---it's close to the ocean. Because my father is a seaman, he would never consider going to Manoa to live. That's too far away from the ocean. So Kakaako is just a stone throw to Pier 2, Pier 11, Pier 12, and all the piers. It's just a walking distance. So you find that even the Seamen Hospitals, and the Seaman Homes was right in Kakaako, too. I forgot to tell you that, you know. But the Seaman Home was on....Queen Street, I believe. Further over towards Bethel. It was towards Bethel. Someday, get a picture of the Seaman's Home. The Seaman's Hospital was somewhere in Kawaiahao Church, but the Seaman's Home was on Queen Street, towards Bethel Street. Around that area. It's been such a long time. And it was a dismal looking building.

PN: What was it? A home?

EH: A Seaman's Home. When they got off the ship and didn't have any place to go, that's their home for them. You know, the seamen would work so many months, maybe six, eight months in a year. Sometime one year, and when he got off of the ship, he'd stay out for about two, three months, but he would bring his working men along with him. And they would stay on the beach. They call it staying it on the beach. For two, three months until their money went out. So Papa always would try to get that money, and so he built little cottages, just one-room cottages, and these men would stay till their money ran out, and then went back on ship again. So....that was the kind of life my father had. And we grew up used to it, see. We see our father and all of a sudden we don't see him. So when he came in, there was gifts galore from wherever---whatever country he went to. There was just all kinds of gifts.

PN: How long would he stay away?

EH: Eight months, sometimes, to a year. And we always like when he went to Japan and China, because then he would come home with lot of toys and a lot of exciting things that other kids in the neighborhood did not have.

You know, pearls, to us Hawaiian kids---my father used to bring 'em home. And each of us had a pearl. But we knew nothing of the value of pearl. So we'd use it for hop-scotch.

(PN chuckles)

EH: I wish like how my father would have told us, "This is where it came from. From the oysters, and so forth. And it's very valuable."

PN: He never told you?

EH: Never told us. "This is a gift." And just gave it to us as a gift, and it was just like a toy that he brought along, too. So pretty soon we used it for hop-scotch. And you think about how foolish we were, and Mama never stopped us, but she kept her pearl necklaces, and little trinkets that my father brought. But she let us kids do what we wanted with ours. And they were genuine pearls that Papa brought back, see. And those days it was cheap. In Japan, China, things were so cheap, that American money can buy about anything they wanted. And it was exciting when he came back from the Orient.

PN: When he stayed home, how long did he stay?

EH: Sometimes three, four months, five months. All depend on what mood he was in. He got restless. They get restless.

PN: Would he stay on one ship, or just....

EH: Oh, he changed. If he want to change, he change. If he wanted to stay on one ship, he got into all kinds, Cleveland, Lurline, all of these ships that carried cargo back and forth to the Orient, to Alaska. See, he's Australian-Chinese. My dad is English-Chinese. He's not Hawaiian at all. But since he stayed in Hawaii this long, everybody took him for Hawaiian. So he never told them he was born in Australia. Tell them he was born in Kohala. And I look at Papa, and I says, "Papa, you..." He says, "That's to shut them up." 'Cause they took him for Hawaiian. Half-white. He was a nice looking man. (About background noise) We wait till these big trucks go by. I need those dirt.

(Taping stops. Resumes.)

PN: ...continuing the interview.

EH: And that is a small part of my father and mother's life when they first met one another. And every year my mother would have a baby; a baby, every year. I was the number one in the family. You know, when I sit back and think, I had a pretty good life. We had a pretty good home, and my father was good supporter. They had their problems--my father and mother had their problems, but overall, we had a pretty good bringing-up. We had plenty kids, yeah. That was one of the problems. Sometime wasn't

enough room for all the kids. You study or you want to do something, you've got kids crawling all over you.

PN: How many children in your family?

EH: 13. Yeah. By the time I was around 15, 16, the last one was born. Of course, Mama lost two boys at two, three years old. And then she lost one girl, and this is all in childhood. So that brought the family down to ten.

PN: Was this due to disease or...

EH: Pneumonia. Those days pneumonia, people died. And the flu. To us today, it's nothing. But those days, it was bad. One year when they had the epidemic--the flu epidemic--and I was in the second grade, I believe. And everybody had a camphor bag. They carried a camphor bag around. There was no way of killing this virus. And people just died. They just dropped, died. And so the only protection we had, so we thought, was to have this bag of camphor on your neck! So you smell it everytime school and when you playing. And when you think about it today, that camphor bag is nothing! But maybe psychologically, it saved a lot of us. But the camphor has no power whatsoever to kill the virus. Now we know it's a virus. Pneumonia is another virus. We didn't know it at that time. You get pneumonia, you die. You get the flu, you die.

PN: That's when your brothers and sister died?

EH: Yeah, that's when they...

PN: How many died during that...?

EH: Two. And one sister died....at the age of year and a half.

PN: That was due to....

EH: Same thing. Pneumonia.

PN: How many other children that you know of that died during that epidemic?

EH: There were quite a lot in Kakaako. It was all over. It was an epidemic. And I wonder how many people that are living today can remember how we went to school with this camphor bag on our neck, and smelling it, and moth balls on top of that. If you cannot get camphor, you get moth balls and you smell it to keep this whatever disease away from you. And kind of foolish now when you...

PN: No hospitals or doctors?

EH: You know, there was a funny feeling among the Kakaako people. I cannot say about the other district, but the hospital was a place when you went in, you're sure to come out dead. So they stayed away from the hospital.

They try as much as they can to stay away from the hospital. Now the Hawaiians had the Hawaiian herbs, so they took quite a lot of that to stay away from the hospital. But there were times when they should have had doctors, and they didn't have, so they died, I guess, from lack of attention.

PN: Who recommended the herbs for you to take?

EH: Every Hawaiian in the neighborhood had some knowledge. Yeah, they knew what this was good. The popolo, it was good for your colds and congested chest. You take that. And the uhaloa, oh, my mother used to go get us to go pick up this uhaloa.

PN: What is that?

EH: It's a Hawaiian herb. But the root is what you have to chew on. And the root grows straight down into the earth. Now, it's only a small plant, but you try dig 'em out. You might as well need a bomb, or dynamite to blow the thing out.

(PN laughs)

EH: And I had the job of digging it out, and how I hated it. Then after you get it out, you pull the darn plant up. The roots would go straight down in the ground. So you'd yank it, and you'd dig, and you yank, and finally you get 'em out. Then you have to clean out all the dirt, then you have to pull the bark out. Then after I go through all that labor, I have to chew it.

(Laughter)

EH: That, I couldn't see. Afterwards I tell my mother, "You want me to go pick it up, I did. I had to stay there, and I dug, and I dug, and I dug, and you'd ask me to clean it, which I did. I cleaned it. And you told me to strip the bark and I did. Now after I've gone through all of that to kill this illness, I have to chew it up, I says, 'No, Mama.' I'll stay with the disease."

(Laughter)

EH: My mother, she would always get after me. She would always spank me 'cause I was a child that wouldn't listen half of the time to what she wanted me to do.

PN: There was no kahuna....

EH: There was kahunas there. The word "kahuna" was a frightening word. You didn't use it freely. You didn't say, "Eh, so-and-so is kahuna," or "Let's go see the kahuna," just like you would say, "Let's go see a doctor today." That was not mentioned too freely in the household. You have the good kahuna, you have the bad kahuna. Then again, you had

Christians and non-Christians. So you divided your beliefs. Now many cases where the doctors couldn't solve, and there were some good doctors.

I remember a Doctor McDonald from....he supposed to have come from Germany. But Mac is an English-Irish doctor. But anyway, he was a very good doctor. He always encouraged the Hawaiians and the people of Kakaako. Dr. Hayes was another old one. Hawaiians went to him because he was married to a Hawaiian woman. This kind of trust. Anybody else, they didn't trust.

PN: These doctors lived in Kakaako?

EH: Dentists, more dentists. I don't remember any doctor. And yet, there could have been doctors, Chinese, Japanese. Could have lived in Kakaako. Kimura, I know Kimura. He was a dentist.

PN: Did you go to a dentist for....

EH: For your physical body?

PN: Oh yeah?

EH: No, no, no. You go to your regular. But very seldom you see them going to doctors. And getting back to kahunas, you don't see them going to kahunas at a snap of a finger. Only if the illness does not go away after they've taken all kinds of herbs, and after they've even had a white man doctor, and it doesn't go away, this is when they'll go to a kahuna. For what? To hooponopono.

Hooponopono, first, "Is this disease from something I have done? Or is this disease that I have caused by a curse from someone that an ordinary doctor or ordinary herbs cannot take away?" And this is why they call for hooponopono. If I have offended you and you have said, "Darn old man, I wish you die," that is already there. It might happen. So when you go to hooponopono the kahuna can take this word, or this curse off from you. And if you are wrong, then you are to apologize to your wife, to your children first, and then later to whoever is around you. Your neighbor, storekeepers, or whatever. And so this is the only purpose for kahuna down in Kakaako.

PN: How long had this practice been going on? Until you left Kakaako, or....

EH: By the time I left Kakaako, not too much of the word kahuna. In my younger life, right up to the age of 13, I think, they use to have a flying ball. A fire ball that flew over from over the ocean and landed anywhere close to our house. I would hear my mother or the Hawaiians cursing this fire ball. It's a large fire ball. That is not a falling star, like most of the white men would talk about. It is low and has a long tail and a fiery ball in the front. The minute it gets over to the area where this ball is supposed to have been sent to, it will disappear. But unless you curse it, it is not a good fire ball. That fire ball brings death to whoever had

sent this. Somebody around there, one mile radius, will pass away.

So usually the Hawaiians---I know the Japanese didn't know too much about this. Chinese didn't know too much about it, but the Hawaiians would curse it to kill the power. They know that it is being sent for no good, so they curse it. "Ae, kukai oe. Eia! (Eat shit! Here's yours!) Pilau maoli no oe! (You're so rotten!)" This is the way they throw their words. "Auhe! hele ana? (Where do you think you're going?) Auwe! Ai kanaka oe! (Oh! You're a killer!)" See. This is to kill the curse, to kill the power. And then they would wait, the people would wait for about a week, then somebody would pass away. Then they know that what they called didn't hold any power. But this person who sent it is very powerful. And these fire balls would come from Molokai and Kauai. And Lanai was supposed to have some, but the most powerful came from Molokai and Kauai. Now what I'm telling you are only the stories that I got from the Hawaiian people there. I did no research. I didn't know whether Molokai did have. Only from their mouths, that Molokai and Kauai was the two islands that carried evil kahunas. You wanted death, this is the two islands you went to.

Now they had the kahuna lapaau which is for medicine. They had the kahunas for hooponopono. I'm not going to mention the name. This is 1977. But only recently have I heard on the radio where this woman has a stick that was passed down by her ancestors to her, which is a powerful kahuna stick that kills. This came on the radio. I will not mention any names. And that she has it. Now, I have delved too much into kahunas. Always as I said in my young days, the word "kahuna" held a little fear. Even with the Japanese, with the Portuguese, with the Chinese, the word "kahuna"---"I going kahuna you." Fear. Now they didn't look to see good kahuna. Now, there were some good kahunas. Always the word "kahuna" was death or evil. Never good, where you would immediately hold the hand of a kahuna, like a father, like a minister, like a reverend. There wasn't that feeling unless there is a close connection with the kahuna and his disciples, or the kahuna and her disciples. But with ordinary people...

So I was brought up a Christian, and I always wondered, "How come these people go to kahunas, when they have Christ to turn to?" Well, it was easy for me to say that, but we didn't know how to use Christ those days, either. You had to go to someone who had the mana. Now today, I understand little bit more than I did then. We were Christ believers. He did a lot of healing. He did a lot of repairing. But unless you know how to use Christ, you will not get it. You will not get the mana, the power to heal, the power to receive. You understand? So the Hawaiians ran to whom? Not even the missionaries knew how use Christ those days. They didn't even know. All they did was teach about this man, Christ, and his healing power. So don't go to the kahunas, because that's a pagan belief. But when the Hawaiians were sick, and they prayed and didn't get any relief, it was understood, "I want life. Now I love this man Christ. But I'm not getting any relief." Because nobody knew how to use the mana of Jesus Christ. So they ran to whom? To the mana of the pagan, if you want to say that. And they did have power that was given to them.

PN: But this was not often?

EH: Not often. Only when they have illness that couldn't be healed. Like say, for instance, many time you get sick and you try everything underneath the sun to heal you.

PN: This would include going to hospital or....

EH: That's right.

PN: How often would they go to a doctor or hospital?

EH: Oh, once in a great while. If they can stay away as much as they possibly can.

PN: You mentioned a Seaman's Hospital. Was that available to the people in Kakaako?

EH: No, only for the seamen. And I believe that hospital was right in Kawaiahao Church property. Double check on that one. That's very interesting to know. The Seamen's Home was on Queen Street towards Bethel. Try and get a picture of it which would be very interesting. Only the seamen. Queen's Hospital was built. Wasn't as big as it is now. Number one, the Hawaiians didn't trust the white man. The white men brought nothing to the Hawaiians for the Hawaiians to trust. You understand. They were very dishonest. They exploited, they lied. Now my tutu says the word "haole," "ha" means breath, "ole" means breath with nothing. "Ole" means nothing to that breath. You're a lie, it's nothing to that breath. The whole spirit is "ha." So I don't want to harp on that.

This is their feeling. I've grown up with understanding, both from the white people and from my grandfolks. I'm thankful for that. What they tell me about the white folks, I do believe. So the doctors at the Queen's Hospital was all white people. And Hawaiians, they say that if you're going to Queen's Hospital, you're sure going to come out feet first. You die. See. And so we were always young and healthy. We didn't need to use the hospital. I cannot say that I went to the hospital at my young age.

PN: Even during the epidemic, few people went to the hospital?

EH: That I don't know, excepting we have heard that they died, which the undertaking parlors---now the Hawaiians, they just love undertaking parlors! They love to go visit all the dead people. So they would go in there, and they would kuo. Kuo means to cry. And they would chant about how wonderful this person was, and how this person did this, and how this person did that. And they just love to go to undertaking parlor. I never cared to go because you would hear the wailing of the Hawaiians. No forget, I was brought up in the city. Even though it's Kakaako, it was city thinking, not country thinking. Now country people is used to this wailing and this kuo. E, kuo, kuo keia keiki hana kuu ponopono o keia hoaloha... You hear 'em all. Then, how he was born, and where he was born, and all

*Translation: Yeah (they would) wait and cry about this child who worked for my welfare, about this friend...

that. If I had any sense those days, if I wanted to know about certain people, all you do is listen to all this kuo, all this chanting. Actually, they telling you the genealogy of this person, see. This would have been interesting. You don't hear that any more.

In the country, outside of going to the undertaking parlor, Mama used to drag me all the time, being the oldest. And she would say, "A keia kou ko ohana,*" And I look, and I don't even see how this person is related to me. Mama had a mind of a walking genealogy. She knew just where you came from, who, and what. She was just wonderful, when it came to that. But we don't see one another. You live in Kalihi, but we no play house, no nothing. I only know the Kakaako people, so I'm happy with the Kakaako people and here, all of a sudden, this is my cousin. And this cousin is there, so I go over there, my mother says, "This is your cousin." Then, all the people sitting all over there. "This your auntie, this is uncle." Everyone is related to you. So, I don't like to go to the undertaking parlor. See, this is when I was young, but I had to go. And till today, you meet all of your relatives, you meet all of your friends, you meet people that you've never seen long-time ago, where? At the undertaking.

PN: What undertaking parlor?

EH: That was Silva's.

PN: In Kakaako?

EH: No, on Vineyard Street. They had Borthwick, they had Silva....and those were the two famous one. Prior to that, I don't know what undertaking parlor there were. But see, those days, I remember, didn't have undertaking parlor. Let me tell you of this experience I had. Old man died on a house. They call several men to come over to give the person a bath. Then, we call it Hawaiian salt, actually, it is rock salt. The reason why they call it Hawaiian salt is that we did get this Hawaiian salt, or this rock salt, from the islands. Later, this rock salts were imported. But we originally got our own salt from our own land. So they would stuff the okole with salt. They worked it with ti leaves. They stuffed the okole, underneath the armpit, they would cut like a pig, and they would stuff the salt. The mouth, the nose, the ears. This is how they embalmed. This is the way they embalmed. The two sides over here. You know how they cut the pig up, and put salt inside. Was very much like that. And the body could stay for three days, four days. The better the job is, the longer the body would stay.

PN: Would they wrap the body? I heard they wrapped bodies in sugar cane leaves, or something?

EH: That I don't know. The ones that was in Kakaako, then the men around the neighborhood would make a crude burial box. And then, the body would be laid. Now, this happened not in Kakaako; this happened in Kohala when I was there. The one that I remember, they did have a box, which came from the undertaking parlor, which was lined with velvet. This is why I

*Translation: And this is your relative.

cannot stand the....you know how they have this embroidered velvet, or satin? All embroidered with flowers and stuff. You no see me wear those kind of clothing. You no see me buy furniture covering with that kind. Yeah. Mentally, from this one coffin, when I was a little child.

To little kids, they should never do this. If the person is old enough, 12 years, 15, well, fine. But I was around five, six years. So, they make me sit down, and fan this body from the flies. The flies that come around. Well, the fan fell into the coffin, and I reached down to pick up the fan. So, I touched the dead person's face, thinking it was warm. You're used to warm people, and it's cold as ice, and stiff, and hard. Till today I have never been able to kiss a dead person. Be it my father, my mother, my sisters. And so, while they are living, all my affection is shown when they're alive. To caress, to hold, to hug, to kiss. Once they're gone, all the rest of the family can go kiss. But I've already done mine, because I cannot stand it. This is hard, this cold, this is unreal. So, it has frightened me from my childhood days. And....then the body---no more undertaking parlor. And if there was, you didn't have the money to pay, so you left it in your parlor.

PN: What happened after that?

EH: And then, the undertaking parlor---wagon would come and pick up the body, and take it for burial.

PN: Where would they be buried?

EH: The one I remember is the Catholic cemetery on King Street. And Kawaiahao was open. And few others.

PN: Where were your brothers and sister that died first...

EH: On King Street at the Catholic cemetery. My aunties, my grandfolks, my brothers were buried there. Only one, or two is buried elsewhere. And then, lately, the one on Diamond Head. But way back, was on King Street. So someday, pretty soon, they might take away that area there. The one I started to tell you about embalming the body, that was held in Kohala. See, I spent my childhood days during the summer. I'm very thankful for those years, 'cause this is where I got most of my Hawaiiana spirit. In the city, there's not too much. You got the city movement. But when you go to the country, when there's no more running water, when your toilet is an earth-dug toilet, where your fish is coming from the ocean, and from the stream, this is typical country. Where the taro patches where you get your taro---if you're lazy, you're not going to eat. Where my grandfolks---I was queen when I go over there. They work during the daytime. My grandfather work daytime at the plantation. Seventy-five cents a day. This money was used for little grocery things, and save enough for me as a moopuna, the oldest moopuna to come to Kohala during the summer. Enough for my aunty's fare and mine.

And there is where I picked up a lot of my Hawaiiana. There were all

Christians, so there was no more of this evil thing, movement in the household. We were not touched by that, excepting to leave it alone. You don't understand, you leave it alone. And it was church services. Sunday you get dressed. My grandfather would hold his shoes in his hand, my grandmother hold my shoes on her hand, put me on a horse. I didn't care for shoes either. Just because I came from the city didn't mean I like shoes. Like things to eat, they put 'em on the side of the horse. The poi, the fish, and you're going to go church, now. You're all dressed up with white pique, and ribbon on the hair and hat, and you travel for miles. Might take you an hour on a horseback to get to the church. When you get there, all the Hawaiians with their lau hala hat, way up on the top with their little high neck dresses, and same thing, holding the shoes in the hand. As soon as the bell start ringing, they put on the shoes, walk inside the church. They all spoke Hawaiian, and I didn't. And they warble off, and they look at me, and they bump me because I'm a foreigner. As far as those kids were concerned, I was a foreigner. I don't belong there. Hit me, and I going look at my tutu for tell 'em about the kids were doing. Then after that, when the church is over, get on the horse again, go down to the beach. Hali all these things down on the table, or on the ground, everybody comes over and share the potluck. They just came out of church. They got their Hawaiian brew, and they drink up, and they sing up, and they eat up. And I'm happy with them. And this gorgeous childhood summers that I had with my tutu.

PN: You would travel by boat?

EH: By boat. Sick as a dog. Till today, I'm not a good sailor on ship. And you go on a boat, you go on the Kilauea, you go on the Haleakala, all of these old boats that they had over there.

PN: Was the Inter-Island Steamship?

EH: Inter-Island from over here, from one island to another. And till today, I'm a poor sailor. Never did enjoy going on a ship.

Just a touch of the kind of life that I had, and it's all in my storehouse. The beautiful things that have happened. You talk about tragic, there's been so little, and far between. You know, I feel sorry for the kids today. Every hardship is the end of the world. And the hardship that you get, even for you, is a building up of your body, your mind, and your spirit for the future things that are ahead of you. If we do not get a little bit of starvation, if we don't get a little bit of joblessness, if we don't get a little bit of any kind of a hardship, what the hell good are we as people? Because this is not a smooth-walking world. This is not made out of velvet for us to walk on it softly. It is a rough road. But the beauty about walking on this rough road is that, there's going to be some smooth asphalt. There's going to be some jet movement. There's going to be some other kind of movement. But in the meantime, for every hardship that you have received, the time you going through--I speak to the Heavenly Power.

At times you think it's unbearable, but do you know how strong your body is? That, it can take a lot of punishment? That, even though one big truck wen hit your car, and you went in the hospital; you stayed there for six months, that, that body is still able to move in spite of the condition of that automobile over there. Your beautiful body. And so, mentally you say, "Heavenly Father, this is kind of rough for me today." Sometimes the roughness goes for about a week. And if you talking to this Heavenly Father for the energy that is needed, for the common sense that you need, the kids say, "Cool it." This is what you need. You need to cool it. You need to stand, and measure, and weigh it. Then in the future, after you pass it, you never bother to say, "Thank you, Heavenly Father."

"Eh, that was kind of bad, eh. I don't want to go through it again." But you don't realize that in the future, what you have learned over here today, is going to be of a big help to you, then. And this is life, boy. This is why we were born! Not to go walking like a bunch of intellect. They tell me I'm going to go to heaven. I don't want to fly all over the place. I really don't. I love heaven. I know heaven's going to be an important place to be, but it's not how they've been telling you.

PN: Can we talk about some of this in Kakaako?

EH: Kakaako. Get back to Kakaako.

PN: Can you describe your house you lived in?

EH: Yes. We always did have a three-bedroom house as far back as I remember. On South Street, we had a three-bedroom house. We also had a big yard, and we raised a lot of pigeons. My father was a very good cook, and he loved bird, dove. Other kids were not as fortunate as I. I learned to eat doves, I learned to eat pigeon, and I learned to eat rabbit. Now, no forget I'm Hawaiian. Coming from a nation, or a group of people, but these are the things they don't eat. They no eat bird. They eat rabbit...

END OF SIDE ONE

SIDE TWO

PN: We were talking about...

EH: So on my second house that we live, now from Kakaako, here again is Bishop Estate, they owned this property.

PN: Was it leased? Rented....?

EH: We all lease from the Bishop Estate; my mother and father always leased. But this one time, when they had to get out, the place was up for sale. We moved into Palama for a short while. This is where I lost two brothers in Palama from the illness. Then we moved back into Kakaako. And we lost one girl from that same illness; the flu epidemic. In Kakaako, we had a

two-story house, three bedroom, yeah, three bedrooms upstairs. All the activities was downstairs. Cooking, bathing, play room, dining room, was all downstairs.

PN: What kind of a stove did you folks have?

EH: We had oil stove. Yeah, kerosene oil, yeah. There was no more gasoline. There was no more electric. So all people around here used kerosene stove. Two burners, three burners. Your oven was one that you can take off, and put on. And I was never a cook. My father was a wonderful cook. My mother was typical Hawaiian. It was either raw fish, poi, dried opae. Papa loved to cook stew meat, lamb, curry, any kind because he bought home the menus from the different parts of the world. And, he used me for guinea pig to try it out.

(PN laughs)

EH: Because he loved my mother so dearly, and he never wanted to lay anything before my mother that was not so ono. So, I would be the guinea pig. And me, I love food. You cook 'em, I never tell you it's junk. How can I tell you it's junk, when I don't know how to cook? I eat it. I say, "It's good, Papa." But he always pleased my mother.

PN: Who cooked while he was gone?

EH: My mother did, and sometimes we did. But Mama had a very---it was stew meat, you won't find potatoes, you won't find onions in there, you won't find no vegetables, 'cause she only wanted her meat with gravy. That's all. That's it. No more potatoes, no more nothing. She said she didn't want all the junks inside. And she did the cooking. Corn beef and cabbage should feed a big family. Corn beef and onions could feed a big, big family. I don't remember hamburger. I don't remember the word "hamburger." The way was used. You know, plentiful in the market. There was always plenty of pork, plenty of meat of all kinds. The butcher cut it right then, and there. If he went over half a pound, he never charge you for the half a pound like they do today. It was a beauty to go to the market.

PN: Where did you folks do your shopping?

EH: Right in Magoon Block. Then Fujikawa's Store was right,...oh, just about three blocks away. Fujikawa. Hayashi. The Chinese were all up Magoon Block. That was an exciting lot.

PN: What determined what store you went to? Was it the price or....

EH: No. If they let you charge.

(Laughter)

EH: The store would let you charge. That's the store you go and patronize. Oh yeah, those days was charge the bill. Right. Plantation was charging

their people. The stores all around was, And you had to be a community person before they let you charge. You cannot go Palama and say, "Charge." You know Fujikawa, you know Hayashi, you know See Kau.

PN: When would you folks pay off your bills?

EH: When the money comes in. And sometimes the bill goes up way two, three hundred dollars. Sometimes the stores get their money, sometimes they don't get their money.

PN: In your family, you have to wait till your father came back?

EH: That's right. Or, when he sent the money in.

PN: Oh, he would send sometimes.

EH: Sometime he would send the money in. He suppose to send it every month. But sometimes he doesn't, so we have to wait. But as long as we were able to charge, there was no problem.

PN: Your mother kept the budget?

EH: Right. See, she wasn't an extravagant person. There were many times, when we had only one dollar left in the house. And when the kids were all on the dining table, she would put that dollar right down and say, "This is all we got till your father gets back. Hopefully by this week." And so, the kids, every one of us---and this sort of thing does not hurt a household; you share the gladness, and the happiness, as well as the hardship.

PN: Were there times when you had very little food?

EH: Oh, you better believe it! And Mama, who always bought a whole bag of flour, and a whole bag of rice, and so we didn't have what maybe---meat, plenty of meat with your rice, but she would pick up maybe dried shrimp with onions, and stretch it. This is a good mother. This is a good father who can stretch your food till the bulk of the money comes in. Not say, "Oh, we don't have this. We don't have that." And so, I've learned through that, you know.

PN: Most of your what we call staple, I guess is flour and....

EH: Flour, rice.

PN: No poi?

EH: Have poi. But if no more money, you got to fall on these two things. Your sugar. Now you buy 'em by the bag. Now, we had what we call a condensed milk. But some of the kids, the little babies, these one, two years would be drinking. And when things get so rough, my mother would make a dish--you'd laugh, I tell you-- which we weren't used to seeing

too often, thank God. She would soak the flour, put a little baking powder--very little baking powder--and she would mix this dough-like stuff. And it's supposed to represent Hawaiian doughnuts.

(Laughter)

EH: None of the Hawaiians get like this, "What this here?" "Hawaiian doughnuts." Gee whiz! Hard as a rock. And she would dump these little balls of flour, baking powder, little salt, little sugar in this hot water, and she'd boil it. Then she'd throw in this condensed milk inside and make it sweet, you know. (Laughs)

And us kids come home from school, she says, "Well, your lunch is right there. That's supper, too."

"What is it?"

"Hawaiian doughnuts."

"Hawaiian doughnuts!"

No more meat, no more fish, no more nothing with it. So you fix yourself a bowl of that. Two, three. You start off with one first. And if you still hungry then you go get another. (Laughs) What you call that now? Paiai. Hawaiians call it "paiai" because it's not enough baking powder. And, of course, some morning we'd get up, and Mama would make hotcakes. She always had a typical Hawaiian taste which meant no need baking powder. You just make your flour, and you put water inside, and you mix it thin. Then when you fry it, it's thin like paper, rolls, you know. Then you put your sugar, you put sugar inside, and you roll it up and you eat it.

(PN laughs)

EH: My mother had a typical Hawaiian---my father would say, "Don't you have any baking powder to---" "I don't want any (baking powder)."

See, she herself, but when Papa cook; my father is a cook; he's a chief cook. He knows what he's doing, he knows how he's doing. And, we were never ashamed to invite friends over if he did the cooking. But if Mama did the cooking... (Laughs)

PN: Was he a cook on the boat?

EH: Who? My father? No, no. He was a black gang. He worked in the bottom.

PN: Oh, cargo.

EH: Yeah, yeah. But wherever he went, he brought home recipes. And then he would practice. He would make it. He'd bring home spices from all over the world. And you talk to a Hawaiian about spice. All they know is salt.

That's all. And my father would cook and he says, "Eleanor, I want you to try this, and let me know what you think." Ooo, boy. I was always proud of my father. And that is just a little bit of what I have gone through in life. As I look back, and I say, "Thank you, Heavenly Father. It wasn't so bad." With 13 kids.

And then I got married when I was 19. I got married to a Portuguese-Scotch boy. He was also Kakaako boy. His father, old man McLellan, came to Hawaii to work on the palace (Iolani Palace). He was one of the carpenters of the palace, when they were building the palace. And then he never went back. He married Mrs. McLellan ---which is my first husband's mother, who is the Camara family of Kakaako and Kawaiahao Street. And then he was raised, then he went to the Mainland, stayed there for a while. When he came back, him and I got married. We raised three kids--two girls and a boy. I didn't want to raise my kids in Kakaako. So after my boy was born, we moved up to Nuuanu Avenue.

PN: This was around what year? (1932-1933)

EH: That's around Jack Lane, in Jack Lane where the flower lei people. Then my mother and family stayed back there. That was a lease land that he had. In the meantime, we had gotten a homestead--my mother had gotten a homestead land up in Tantalus. And we were going every Sunday, picking up sand so that we can build a stonewall for her place. Her place was on a slope, so we needed a stonewall. And we went to get the sand every Sunday. Then one Sunday, came December the 7th, we realized how bad the country was hit, and we couldn't go get sand. Then, I had to get my mother away from there because Fort Armstrong was being bombed that whole day, December the 7th. So only few civilians got killed during that...

PN: [This is the continuation of the tape.] Something went wrong with the tapes, so trying to pick up the conversation again. Let's see, maybe I can ask you again about your house. This is the house you were living in when you were young. It was leased from Bishop Estate?

EH: Mhm. My father, my mother, gave us good living. The homes we had were mostly leased from the Bishop Estate. The home that we had on South and Pohukaina, that was a three-bedroom house. We leased that from Bishop Estate. That was a pretty big property over there. And my father raised pigeons, he raised doves for eating purposes. Rabbits. And so, after we moved away, the lease was up, we had to move to Palama district. We stayed there for a short time. We lost one brother there and we came back to Kakaako. We got another lease from the Bishop Estate for 30 years. We built a three-bedroom house. Upstairs was the sleeping quarters. Downstairs was the play room, the dining room, bathroom, and everything. We had 13 kids. And so we had to have a large room. Nobody went upstairs to the bedrooms during the day. Only at night we went upstairs. During the day, all activities is downstairs. Bathroom, kitchen, the cooking, the eating, and all that.

PN: How did you folks make your sleeping arrangements upstairs?

EH: We had three big bedroom. Plus another big sort of a parlor. And any visitors or people that came over, we always had---I forgot to tell you my mother was a good weaver, lau hala weaver. And upstairs is always covered with lau hala. But for sleeping purposes, we have two, three big lau hala mats. And would flop that in this extra room. That room was about 15 by 15. Those days, bedrooms and parlors was very large compared to what it is today. And, that was what we used when we had guests, kids, grown-ups. We didn't have TV. But we had so much fun just lying around talking story, and listening to the old folks. No more TV.

So even till today, when people come over to my house, I got no more room in the bedroom, we all flop in the parlor. Just as good. I don't get uptight, when there's no more room in the bedroom. I just flop 'em right in the parlor. Get the what we call the halij, an extra mat, and just flop it down on the floor. And everybody sit down, look at TV, and talk. So no big deal. I see some of my friends, they get so uptight 'cause no more room in the bedroom, and the bedroom's all taken up. Put 'em in the parlor! My goodness. Man alive!

PN: So you folks slept on lau hala mats?

EH: Yeah, we had lau hala mats. And my mother did lot of quilt-making. So we had quilt blanket. And I don't have even one from Mama today, because we used everything. That's one thing I liked about my mother. She made the quilts, it was made for using. And although each of us had one, wears out, just like everything else. I don't have any from her now. Now I do my own quilting. This is the kind of life we had. Was a good life.

PN: You say you folks built your own house?

EH: My grandfather is a carpenter. Yeah. He was a graduate of Lahainaluna. And, he too, had a very interesting life. He was a carpenter, and he built quite a lot of homes. Not only ours, but a lot of homes around there. They're hired to build there. And so, that's how we were fortunate. We didn't have to pay too much for a carpenter. The lumber, we got 'em from....oh, that lumber company that was there--Robinson something (Robinson & Allen Lumber Company). I forget. Esther was telling you the name of that lumber company there. And City Mill. I think City Mill was in existence at that time. So anyway, the lumber came from there and my tutu, my grandfather, KooMahuka did all of the building. My father is a painter also. So he painted it. Four, five years it'd be red, and the next four or five years, it would be white. The next four or five years would be brown. Then come back to red again. That sort of thing.

PN: This is the house, Lana Lane house?

EH: That's in Lana Lane.

PN: Downstairs, you said there was kitchen. What type of stove?

EH: We had oil stove. Everybody, I think everybody in that neighborhood had

oil stove. Kerosene.

PN: Kerosene stove?

EH: Yeah. Kerosene. You buy a whole gallon for 10, 15 cents. And that kerosene would last for about a whole week and a half. That's cheaper than electricity and gas. And then, you go buy again, your gallon. The gallon is attached to the stove. Then you lift up a gadget, and you take out your gallon, you go to the store, fill it up, bring it back again. We didn't have electric stove. I don't think there was one house in the neighborhood that had electric stove.

And, the Japanese in the Japanese camp used quite a lot of wood. Their hot water for take a bath was....they were smart in fixing up a wood stove to get hot water. We could have learned a lot from these Japanese, if we only wen poke our nose in to find out how they made their hot water. But no, we put the big pot on top of the kerosene stove, and pour it to take a bath. But most of us took cold baths.

PN: Cold shower?

EH: Yeah, cold shower. You went swimming, you turn on the water, you shower up. All of my young days we didn't know what it was to take a hot water bath. Was all cold. Then if it was too cold in the evening, you make sure that you take a bath early in the day, so the water is warm. We never knew what it was to take a hot water bath. Never.

PN: You said you had a what kind of bathroom downstairs?

EH: We didn't have tub. It was shower. Cement floor. And shower. Never had a bath tub. 'Cause you go in, you're down the beach, you just shower up, soap up. No more time for soak your body. Eh, why you going scak your body in cold water? (Laughs) When you get hot water, you soak your body. You get cold water, get out of there fast. Who the heck want to soak their body in cold water?

PN: What about your toilet?

EH: Toilet. We had flush.

PN: Flush toilet?

EH: See, the Board of Health was already in power. You just obey the rules and regulations of the Hawaiian troubadours. No more earth toilet. Pau, the earth toilet. Only the ones on the islands. In Kauai, Maui. That's the one that had the earth toilet. No more. And Honolulu, Kakaako, never had. All that was all gone already. You laugh, I tell you, go to the islands where earth toilet. Us Honolulu people, it's horrible. You go to the islands, those days, those country kids take you for one foreigner. (On the outer islands) the Japanese spoke Hawaiian, the Chinese spoke

Hawaiian, the haoles spoke Hawaiian. You one Hawaiian no can speak Hawaiian, you foreigner. Cannot be Hawaiian.

PN: What else was there downstairs in your house besides the bathroom, the kitchen?

EH: Actually, the whole downstairs was, I would say, maybe 40 (feet) by 40 (feet). That's downstairs alone. You have your bathroom, and your toilet is about 10 (feet). Maybe nine, eight (feet). And then, the rest of the place there is wide open. It was not divided. There's no partition. Only the toilet and the bathroom had partition. Your kitchen was right there, your stove, your sink. And the icebox, that was a diller. Oh, I'm telling you. You wait for the iceman to bring the ice. Twenty-five pound, and you lift up the blasted thing, put 'em inside this so-called icebox. Then by the end of the day, the ice is all melted and your food is all spoiled. Man.

PN: The block of ice would only last a day?

EH: About two days. Twenty-five cents. Block of ice for two days. And we have to empty up the water. Hoo, talk about all that messy stuff. There's a big pan underneath the icebox. You have to take that, because all that ice is melting. It's got to go somewhere. Take it out and you dump it out.

PN: What kind of food would you keep in that icebox?

EH: Mostly butter, milk. Later on was milk. Fish. Papa used to go down, when it was during the depression. Mayor Wilson was in charge. All those who were working with the City and County, Mayor Wilson chopped off 15 days on, and 15 days off, so that every man would have a paycheck. Instead of laying off 10, 15, 20 men, every man worked, but 15 days on, 15 days off. You go home with a paycheck every month. So, my father during the 15 days that he was off, he would go down, and he was a very good squid catcher. Now remember, he's not a Hawaiian, but he's been around the Hawaiian boys. He knows how to cook, he knows how to fix it up. And, he know how to use the glass box to catch the squid. So he would go, and he would catch sometime, 10, 15 squid, bring it home. And him, and I, would sit down and we'd pound it to get it soft. Put Hawaiian salt in a big pan. You grab each squid, and you pound it till it all gets curly, and that slime all gets up, and you rinse it. Then you hang it on the line, see. If it's too much, no more ice, no more freezer. If it's too much, you hang 'em on the line to dry.

PN: No drying box?

EH: No more. No more drying box. And you put this stick way up on the line, so that it stay way up away from the flies. Then the other one, you cook it. You cook one, see. One big one, like this here, can feed a big family. The legs about like this big. And then my father would cook one, dry the rest. That would be food for the kids, food for us, see. There

was no such thing as starving if you go look. Then my Mama would go with him. She know just where the limu pepe is. You know where is Squattersville?

PN: Yeah.

EH: That was the Hawaiian paradise. You had squid, you had opae, you had shrimp, you had wana, you had hawaii. You had anything you wanted that was Hawaiian in there. There was no such thing as starving. Mama would go get limu. Or go the wana or ina. Come home, my father would cook what he's supposed to cook. My mother would fix up the raw stuff and the poi. If no more poi, get the rice done. Most of the time there was poi because of Mama. So that's a little bit of the home life I had. And so, downstairs as I say, our table was about, oh, that's 72 plus 72-- that's how big our table was. And benches, because big family.

PN: You folks all ate at one time?

EH: All ate one time. That's one thing my father didn't want us, to come staggering. That's why I always had dirty lickings. I'm down at the beach. I'm supposed to be home at 5:30, 6:30, I'm not. The waves are too beautiful for me to leave alone. Oh, I used to just love the ocean!

My mother, "I want you home here. I want you home here right after school."

"Yes, Mama, yes, Mama."

My bathing suit already underneath the kiawe tree.

(PN laughs)

EH: Isn't that horrible. I help the boys carry the surfboard. 'Cause her surfboard was really heavy. Wasn't the kind of surfboard we get today.

EH: So Mama come home, tell me, "I want you home after school."

"Yes, Mama."

Never see me till dark. I used to get so much spanking because, "You're supposed to be home. Supper time is 7 o'clock."

"Yes, Mama. You know that."

But I got other plans. My father, he'd back me up.

PN: You folks has set times to eat?

EH: Yeah.

PN: And what time would be breakfast?

EH: Seven o'clock in the morning would be breakfast, because everybody go to school. Got to leave the house by 8 o'clock. And breakfast, most times we didn't have any big meals. Just grab something. Grab, sit down and would fix tea, fix coffee, fix milk chocolate.

PN: What about lunch like that? You'd go to school and have lunch?

EH: Lunch. Yeah. Sometimes we had money. Sometimes we didn't have money. That was kind of rough on that part. We never had too much. If there was any bread, or butter, or jelly, or anything, then we would take that. Leftover from the night before, then we would take that.

PN: You wouldn't buy lunch in school?

EH: Sometime, not too much money to...

PN: Oh, I see.

EH: Because all of us were going to school, see. There isn't enough money for us to go. Even though the lunches were cheap. Five cents and ten cents. And during my time, the Chinese used to come around. You know the meaonopua man.

PN: Manapua man.

EH: See, the word "manapua" is cut short for "meaono." Mea'ono is good things. See, "mea" means things. "Ono" means good things. So as the word went along, nobody like use meaono. They go "Mana, mana, manapua." And that's wrong. Meaono is the right word. Yeah. So he would come around. And five cents, you can get manapua. You can get pepeiao and okole. Three for five cents. So, that was plenty for lunch. And then, he would come certain days. Ice cream. Ice cream cone. Two for five cents.

PN: How would he keep his ice cream?

EH: They grind their own.

PN: Oh, right there when you order it?

EH: Yeah. All by hand grinding. You walk, and then, he carry that little stuff. The inside is filled with ice, see. You seen the kind of homemade. And ice is around. So wherever he stop, grind and delicious! Oh! That's two for five cents.

PN: Two for five cents?

EH: Yeah. Everything was two for five cents. Even the coffee in the restaurant was a big container. Sometime my mother would send us to go restaurant. This was when I was young. All of this is, where these cheap things is taking place in my kindergarten, first, second, third grade.

And it's beginning to change. Beginning to modernize. The price is changing. You go to the store, you get two cent half. Two and a half cents for this, and two and a half cents for that. That gives you five cents. See, and that was good money to the people. And the Japanese and the Chinese were terrific merchants. Because back home, this is what they did for a living. You understand. Talk about imagination and determination, this is one thing I give them credit for this beautiful initiative. They're in a strange country, and probably they know that from their country, there isn't a hell of a lot of money in their country also. So they go, according to America's ways.

Five cents was a hell of a lot of money. Fifty cents to work in the plantation all day long! So here, they're getting five cents for three meaonopua. I don't know how much it's costing them to make it. So that camp alone is giving them probably \$2. Or dollar and a half. That is more than working in a plantation for fifty cents. And they didn't have to work eight and 10 hours for the 50 cents either. Have you imagine that? How beautiful, how smart, how wise? Ah? We live beautifully in Hawaii.

PN: These people would come from Kakaako, or where would these people come from?

EH: I don't know where they came from. I don't know where these manapua people would come from. And the candy man. There was a Japanese candy man.

PN: Walk around, too?

EH: Walk around. And he's got a big, big pan. About I'd say, 2 by 3 (feet). It's made out of tin. And his candy is hard candy. What do you call the kind you stretch.

PN: Taffy?

EH: Taffy. You have never tasted ono taffy like his. Today's candy makers, they stingy, so they leave out all the good ingredients that make good candy. Those days, they know how to make candy. Pink ones, white ones, yellow ones. And he get the hammer, and he crack it with his little hammer right there. All broke into pieces. Big package for five cents. I can taste it now. Man, and nice and neat. He always wore a white jacket, a white hat. Where he got his white hat---and he would walk. "Candy! Candy! Candy!" The kids would be real---beautiful. We'd run. "The candyman, the candyman! Five cents." And my grandmother, she was a saver of money. Most of the Hawaiians were not extravagant. To have a good time, they didn't know what the hell to do with money.

So, my grandmother, they smoke. They grew their own tobacco. Then, when the tobacco was ready--the leaf was ready, they would roast it on the charcoal. Then, they would crush it in a little cigar box. And that is called puhipaka. Pahu-puhipaka. That means a box for her smoke.

But in that box, it would be so filled with tobacco, that you put your finger in, and you would find nickels, and you keep searching.

(Laughter)

EH: What a beautiful game we used to have.

Said, "Tutu, I want five cents."

"No ke ana (What for)?"

"The candyman." I tell, "The candyman. Ke kanake. Ke kanake." I didn't know how to talk Hawaiian too much.

"The kanake, kanake man."

"Ae, hele kii i loko ka pahu-puhipaka (Yes, go get it inside the tobacco box)."

I put my hand inside, I find one five cents, I find one dime.

"Tutu, I can have the dime?"

"Ae."

I go buy two package, and I come back, she and I sit down, and eat candy. Those are the little pleasant memories that made Kakaako. The candy man, the meaonopua man. The saimin lady.

PN: Saimin lady?

EH: Oh, yeah. Was a saimin lady that in the evening, when the working people would come home, she had one of these wagons. Red wagons. And they came from Japan, these wagons came from Japan. And there's one over at International Market. I sure like hell would like to get one to keep as souvenir. Two big wheels, little lattice-work. In the inside of it would be two hot water, big pot of hot water. There'd be charcoal underneath burning to keep it hot. And on the side of this little wagon, this wagon is pulled by hand. She would have her eggs all chopped up, she would have her meat, she would have her shoyu, whatever ingredients that she needed was right there. And from the time she entered into our lane, the smell of the gravy, or the soup broth, that's all. It tells you the saimin lady is at the entrance, now get your money ready. Ten cents for one big bowl, saimin bowl. So you got fifty cents. So you divide your ten cents bowl with all the kids. Half and a half. Was big bowl, now. That's ten cents for each child. Fifty cents would feed this big family for saimin. Then you have the barbecue stick. Five cents one. Yeah. With three meats on top. You get extra, you buy the---but the smell would be so strong, and so nice, that you cannot let the saimin lady pass. You got to go look for ten cents! Even if meant tomorrow you going starve, you look for that ten cents.

"The saimin lady, Mama. The saimin lady."

"Okay, I hid fifty cents underneath the rug. Go look for it."

Hoo, when she says that, it opens up a big door. See, how long you have these people coming in, it is (that) which makes Kakaako, which makes living in Hawaii.

Then you have New Year's, close to New Year's when the people are all wearing hala leis. Getting ready. Excitement in the fish market in Maunakea Street. Excitement is in the air. People are laughing, people are talking. People are planning. Luau is being cooked. Pig. All, you feel it. You don't even have to see it. You know it's going on. Then the night come on, New Year's Eve. You hear the musicians coming around. They're serenading from house-to-house. And this is how they earn their New Year's money. You tip them, 50 cents, or a dollar. And my mother with a big family, she says, "Turn off the lights, turn off the lights! We can't give 'em any of our money. Turn off the lights!" I love music! I love music! So, we have to turn off the lights because the whole family know that we can't afford to give 'em 50 cents or a dollar. And we look through the window, we listen to them. They going from one house to another. They come visit. "Oh, this is Mrs. Wilson's house. Let's go over here and play music." So they come, and it's shame for my mother to ignore them, you know. So she opens the door, and I'm the happiest girl in the whole world because I listen to them play music for the 50 cents.

(Laughter)

EH: Which may mean our food tomorrow. So, every New Year's until things began to change, we don't see the musicians on New Year's Eve. You don't see the musicians on Christmas time.

PN: When did that stop?

EH: I tell you frankly, it must have stopped somewhere around 1938, I think. Yeah. Just before the war. I don't know what happened for them.

PN: What about the saimin lady, like that?

EH: And they gradually disappeared. Yeah. The manapua man still came by, but his prices went up. So did everything else went up. The saimin lady got a house with a nice yard, and she build a table, so everybody went over to her stand, and she made such terrific saimin. Those days, we were drinking beer, and they had night clubs right around our place. So as soon as the night club close, we'd go over there, "Mama-san," she'd open up, and we'd have saimin and barbecue meat.

PN: When did she change over?

EH: That was just before, everything was just before...

PN: The war?

EH: Yeah. The war spoiled a lot of good stuff, and had brought on a lot of good stuff.

PN: Saimin lady, she lived in Kakaako?

EH: She lived in Kakaako on Coral Street. Yeah. That's why I say, if we only got her to tell the story, you know, her story, how she moved from one place with the little wagon. And I would like to know how much she made one night.

PN: Must have been hard work.

EH: Hard work. You got to work.

PN: You had dirt roads out there, eh.

EH: Yeah, we didn't have asphalt. We had, oh, little worse than this is good road. Maybe, something like this here. That's what we had. If it was a rainy day, that's nothing, but mud. That's why I say, to me, it was a blessing to live among all these other people. To me, I say, "God meant this to be like this for me. If He meant it different, I would have been raised up in the country with my grandfolks. But He didn't want me. This was not in the planning."

PN: How often did these vendors come around?

EH: Nearly everyday. But they go from different sections, see. They have--- sometimes they go to where the working men is, and all gone. So they go home, and then, they get a refill. Then, they come back again to another section. See.

Then when we hear him, "Manapua! Pepeiao! Okole!"

"Mama, the manapua man." Exciting. See, they'd call out their wares. And then the Portuguese, during the weekend, they would bake extra Portuguese bread. Both the white bread and sweet bread. And this is why I'm spoiled, when it comes to good bread--when you are brought up eating the kind of food, good Japanese food, good Chinese food. Portuguese food, I don't care because they eat soup most time. Bean soup and all that. I'll eat it, but I won't go out of my way for it. But their homemade bread. If they charge me \$5 for one loaf, I'll buy that. And all of these different things that happened in Kakaako.

PN: Did they (Portuguese) have their own ovens? Or they built their own ovens?

EH: Yeah, they had their own. In their backyard. Now the Portuguese, who owned their property, you see them with a oven in the back. It's made out of bricks. And they'd bake during the weekend. And you can smell it for miles. And their yeast was made out of potato. They let it ferment, and they mix that yeast with their bread, you know. You can

smell it for miles, their bread. This is all good food,

PN: What did they do with their bread? Did they share it, or sell or....?

EH: They sold it. Twenty-five cents a loaf. Like this big. Not this kind. This kind, 25 cents. So they, too, earned little money.

PN: Side money.

EH: Side money. Their sweetbread was little bit more.

PN: Where would they sell it? Did they have a store or....

EH: No. No, they would put it in a basket, arm basket. The Portuguese women would put it on their head, and they would go. They walk down the road. We knew already. This is the day they're selling bread.

"Mary, you have bread?"

"Yeah."

"Give us two."

Twenty-five cents.

PN: So lot of your food came from vendors? People who made their own....

EH: That's right.

END OF INTERVIEW

Tape No. 3-2-2-77/3-3-2-77

ORAL HISTORY INTERVIEW

with

Eleanor Heavey (EH)

September 26, 1977

Moiliili Community Center, Honolulu, Oahu

BY: Perry Nakayama (PN)

PN: This is the second interview with Mrs. Eleanor Heavey on September 26, 1977, at McCully---what do you call this, Community Center?

EH: Moiliili.

PN: I mean Moiliili Community Center. Last time we ended, you know, I wanted to talk to you about, you said, you liked to look at some of the other nationalities' customs. Like the Portuguese and Japanese. Could you tell me little bit more about that?

EH: I was hoping that more of the Portuguese would come out at one of our interviews. In Kakaako, we had Portuguese that occupied Queen Street, Kawaiahao Street. That's where the majority of the Portuguese were. On Queen, Kawaiahao Street. And the Catholic Church--most of the Portuguese are Catholic--which was on Kamani Street, which is just an off-street from Queen and Kawaiahao. So, that was the only Catholic Church we have there, known as St. Agnes. And we were Catholics at the time. My mother graduated from Sacred Heart Convent on Fort Street, so she was Catholic-trained. And all her kids, that she born and raised, were baptized in Catholic church, until later on in years, when my mother started to seek for more knowledge of the Lord, she left the Catholic Church, which was considered a mortal sin for any Catholic to leave, or even enter another church. It was a ruling. You belong to the Catholic Church, so you have committed a mortal sin. Well, the Portuguese people were one of the strongest members of---Catholic members in Kakaako. And handful of Hawaiians. Those days, you didn't see any---hardly any Japanese in the Catholic Church. And you hardly saw any Chinese. You only saw Portuguese and Hawaiian. So from that, I do know that because we had a lot of Portuguese, that somewhere along this interview, that this should be in. And we do not have any Portuguese.

And yet I tried to get in touch with this Portuguese school teacher, Eva Vierra. She was a school teacher. She didn't live in Kakaako, but she came there to teach. We had 13 in the family. She taught my younger sisters and brothers. I didn't have her as school teacher. And I went to Pohukaina School, like we all did. That was the neighborhood school. That was the only school in Kakaako outside of---later on, they had another school called the "Opportunity School." They were beginning to

pick up kids that were slow in their lessons. They didn't use the word "retarded," but they had some kind of name for these kids who couldn't study fast enough. And they put 'em into this---this school was located in what was Squattersville at one time.

See, all the people got kicked out of Squattersville, and they began to utilize it by putting a school there. Then, the incinerator was put there. Our feeling was that they didn't want any more people moving into Squattersville, so the government put this so-called Opportunity School for the slow kids from all over Oahu. And then, the incinerator got planted in there. Then, all the rubbish began to fill up---they fill up the burnt rubbish and stuff, and made more land in Squattersville. So, the kids from all over the place, when they went to Opportunity School, everybody made fun of that. It was really sad 'cause we just beginning to see a new picture of why kids were slow. We didn't give them a name as mentally retarded. And actually, they were slow, but not stupid, you know. And we should have continued doing this with kids who were slow in writing and reading, but was good in their hands. They made baskets, and all that sort of stuff. And then, from that, they learned how to add and subtract. And this was kind of good, I thought. But we were young, and kids are awfully mean to other kids, you know. Made fun of the kids that were going to Opportunity.

Then, I graduated from Pohukai---I didn't actually graduate from Pohukaina, because at the year that Pohukaina was up to eighth grade. And that was the year that I was supposed to graduate, they were beginning to change the system. Washington Intermediate came into the picture. Central Intermediate became a ninth grade thing. And all the eighth grade, where all the neighborhood schools were chopped into sixth grade, and then go on into....Central Grammar. One time it was Central Grammar. Then they became Central Intermediate. Washington became a intermediate. Those were the two schools that was changed. And those who wanted to go to the intermediate from Pohukaina went. And I went to Royal. I finished at Royal. Graduated there. Then, I put two years at McKinley High School, which was not....then, I got married right after that. I didn't finish high school. But all of my life, I had one form of schooling. It was not anything where I didn't have to go to school. Everything I learnt. I went to take up music. I went to take up whatever I wanted. Painting and drawing. Whatever I wanted, I went to school. I take 15, 20, 40, 80 lessons. All depend on how interested I was.

PN: Pohukaina would offer this kind?

EH: No. You didn't have those. You went to private classes. YMCA. YWCA always had something cooking. That's one thing I can say about the Y's. They always had some curriculum that you can pick up. Like, they had Dillingham....what was it called those days, when they first opened where you learned how to type. Business college was still going on. Yeah, I took a year at business college. And only, when I needed. Whatever I needed to know, you know, instead of going full five years. You can't do it when you're married, and you have kids, see. So, you use only what you're learning for what you want to use. Then if it calls for more learning, you continue. That sort of thing.

PN: Can we go back little bit and talk about, like you said, you used to watch that All Saints' Day, Catholic...?

EH: Oh, the Portuguese All Saints'?

PN: What was that like?

EH: Well, I think our feelings towards--this is a personal---I don't know if the rest of the kids felt the same way towards the Portuguese kids. Their language was very, very poor. They emphasize when they speak on the "bins" and the "wases," which....their English was very, very poor. That was all there was to it. And those who didn't like it, well, you just don't like it. And these Portuguese people, during school period, around the neighborhood....I have to tell you of something that happened, where my mother--she's awfully kind. She's a Christian, and she loves everybody. My father and the rest---me, I take after my father.

Well, the vegetable man would come around, see. Japanese vegetable man, and sell all kind of stuff. And this is when the neighborhood would go buy potatoes, onions, and whatever they needed for their household. Well, it seemed like everytime my mother brought in 10 pounds of potatoes, 10 pounds of onions, and whatever she needed for the household, we would get a knock on the door. Say, an hour after the Japanese guy has gone, and there would be a Portuguese kid in our neighborhood. I won't mention the name but, he would knock on the door. "Mrs. Wilson, Mrs. Wilson." And my mother would say, "Eleanor, go see who that is at the door." So I would go, and here would be this Portuguese kid, and I'd tell him, "What do you want?" I was not too fond of Portuguese. And, "Oh, my mother says to talk to Mrs. Wilson." And I say, "Well, what do you want with Mrs. Wilson?" He says, "My mother said if Mrs. Wilson can give her one onion and one potato." Well, I would tell my mother just what this kid wants. "He wants one onion, and one potato." So my mother says, "Give 'em to him." Well, us kids would be wise at other kids, but my mother, she would be so innocent. And next time, when the vendor would come around, sell his potatoes and stuff, Mama would go and buy. And who should be knocking at the door? Would be the same doggarn Portuguese kid.

(PN laughs)

EH: So finally. I couldn't say anything. My mother was the boss of the house. My father would pop up and say, "Eleanor?" "Yes?" "Wasn't that kid here the last time when the vendor was?" I said, "That's right, Pop." Said, "What is he doing? Waiting for the grocery man to come around and then come over and borrow?" I says, "I think so, Pop." And my mother would say, "You know, you and your father make one pair." So the next time the Portuguese kid came around, my mother wasn't home, but the grocery was already in the house. Because I knew my father was going to back me up, I would say, "Look you, you go home, and you tell your mother go buy her own potato and her own onion. Because everytime when the grocery man come over here, you come over and say, 'My mother said if you

can give one potato, one onion.' "Start buying your own stuff."

Well, in the evening the kid come over the house with the mother, and complain to my mother what I had said to the boy. So my father is home. And my mother is going to get after me, see, for this. And my father would say to my mother, "You know, I believe Eleanor is right. 'Cause I seen this kid come over here three, four different times, asking for one potato and one onion, but I'd never see them return the potato and an onion." So my mother says, "Well, that's all right. That's my neighbor." "Oh no, no, no. That's my money." So, there would be an argument, then. From that time on, the kid never came over the house, so we had accomplished---

And I think the little things like this....like this other girl that was in my class. We were in sixth grade. See, I don't know whether it was our home, the way they taught us that 12 years old is too young to get married. We had this kind of training, see. But after sixth grade, these Portuguese girls would be getting married, already. And they were burly, big women. See, I graduated when I was 13 years old. So that made the difference, too. Most of the girls graduated at 16. That was the age they graduated, was 16 and 17. So I graduated when I was 13. And for a Hawaiian girl, I was always congratulated. I failed one year, so really graduated at 14. I failed in Royal School at the age of 13. Would have graduated at 13. And I didn't know that the rest of the kids were graduating at 16 and 17. I didn't know, because, you know, I was just go along, go school together, just do about the same things that everybody did. And Portuguese girls got married. They were always big women. At the age of 13. They were large, large women. So they got married.

There was something about it that I didn't care about Portuguese. Then, one day, I found one love letter in my geography book. He's my friend today. You know, we've grown up and he's my friend. So I find this little love note in my geography book, and I said, "You! You just leave my geography book alone." So when the teacher came, and I took his love note up there. From that time on, I never talk to him no more. Until we graduated together. And as we grew up, he went his own way, I went my own. But then we ran into one another, oh, about 10, 15 years ago, and we laughed about what had happened. And he say, "You know, I was really in love with you." And I said, "You know, what you did to me." So that sort of thing, where we talk like grownups and enjoy one another's company. I don't know if he's still living. But although I didn't care for them, I didn't really hate them. I didn't like the way they talk. "Eh, where you going? What you doing? You know what I been doing?" That kind of a talk. I just despised it. And you couldn't change it. That's the way they were.

PN: Could you describe their parades that they held there?

EH: Oh yeah. Once a year they would have this....they were strong Catholics.

Although we went Catholic Church, we didn't dig all of that stuff, you know. And they were---from Monday to Sunday, I believe that they were really kids that you'd like to give 'em a backhand. We go to catechism, and they would be over there, bringing their goodies to eat, and showing it off to the other kids. And we not supposed to do this in catechism. But they would do it, these things that annoyed you. So on this particular day, when they going to have this great big feast day. It's a feast day, where the statue of Jesus is carried on a platform. And the little kids are carried on their shoulders. Two in the front, two in the back. Then all these kids would have little wings, little halos, you know, all dressed in white. And by golly, the parents go out of their way to make all of these outfits for these cute little angels, that are going to walk on the street.

All us kanaka kids would be standing on the side of the road, watching. "Look at that. Look at that." "Hoo, he's so holy. Look at him. He looks so holy today." Marching in the street. No smile on the face, carrying this statue on the shoulders, and the band would be playing. (Makes band noise) As they march on the road, so sweet. Aw, every year. Then, they would go to the place where they call Holy Ghost ground.

PN: They'd march through Kakaako?

EH: They'd march from the Catholic Church, which was on Kamani Street, on Queen Street, on down to the place, where they call this area the Holy Ghost area. And the statue is taken into this little chapel, and the little angels are around them. They would be selling Portuguese soup. The beans, that they call---oh my gosh, I forgot the name of that beans that they selling over there.

PN: Tadamosh?

EH: Tadamosh. And hot dogs and stuff like that. And you'd go there, and you spend your money. That was about the only kind of bazaar we had during those days, when the Portuguese have their....

PN: Lot of people would be watching this on the side of street?

EH: Oh yes. Because we be right on Queen Street. The Portuguese all lived on Queen Street, so they all line up the road, you know.

PN: How much people would be participating in that parade?

EH: Oh, the parade would be about half a mile maybe. With kids and society of, St. Theresa's Society, and the men's society. The Portuguese men would be parading in there, and the little kids, and the catechism kids. We go catechism, we don't get in the parade. And only this clean faced kids would be marching down the road. (Makes band noise)

(PN laughs)

EH: Ah, us kids were monsters. That's because we didn't care for them. And

I suppose they didn't care for us, too. Outside of that love letter that I got from this Portuguese guy, the love note.

PN: You said you graduated from Royal School at 13. How come you were ahead of your years, rather than---you know, everybody was graduating at 16?

EH: The law of starting school---going into school at six years old was not applied during my time. Yeah.

PN: So your mother sent you to school?

EH: Do you know that I learned how to read, when I was in the first grade. That's why I can't understand why kids today cannot read, even though when they graduate from high school. And I feel sorry. See, I think at that time, reading was very important. And I was always curious what was in the newspaper, the pictures and all of that. Magazines was beginning to come out. If you don't [know] how to read, you don't know what it's all about. Don't forget I went to Kakaako Sunday School, remember. Kakaako Sunday School. The mission?

PN: Kakaako Mission.

EH: That's right. And I was at a tender age.

I learned how to paint over there. They had all color crayons, and these seem to be very unimportant now, but those days you couldn't get crayons, like how you do now. And you can't get painting materials. So at that time to learn was very important. You were eager as an individual. You learn how to make use of all the color crayons that they have, because you don't have at home. And if you can swipe one, or two, without being so sinful, you'd swipe one or two. I learned how to paint. I had an uncle that was interested in painting, so that our house was kind of just nice, and lifting us up to higher grounds, you know.

PN: Did you folks subscribe to newspapers, and things like that?

EH: Yeah. See, my mother graduated from the Sacred Heart Convent. Although it's eighth grade, that was quite a big schooling for those kids those days. So the household had quite a lot of reading material. We had newspaper, we had a Hawaiian newspaper. My grandfather subscribed for the Kuokoa, and he would read out loud in his Hawaiian, see. He'd sit down over there and he'd ka mea, ka mea, kulolo.^{*} I would sit there, and I would look at my Tutu. I understood some of it. He wouldn't be reading to me, he'd be reading to himself. And then I would catch on to all the different things he was saying. He was an educated man, too. He went to Lahainaluna (School on Maui).

We were just discussing this with the Kahoolawe movement, with the reparations and all that, you know. We were just discussing this. Why the Hawaiians are not in unity. For there are Hawaiians and there are Hawaiians. There are Hawaiians, that in my line, my great-grandfolk was always

^{*}Translation: this and that, this and that, etc.,

connected with the alii. They were not of the royal blood. But they were overseers. They were runners. They were in the Royal Guard. So they were always connected. And the land that they had was all gifts from the alii. So we came up on a higher rank of ordinary Hawaiians.

PN: Would you say that most Hawaiians in Kakaako at that time did not have newspapers?

EH: I never noticed. I think the Hawaiian newspaper, the old Hawaiian men, the ones like my grandfather, they ordered the Kuakoa, Hawaiian newspaper. But as far as the haole newspaper, I don't know about that. But we had newsboys delivering papers, so they must be taking paper. Yeah. Didn't pay too much attention whether all the neighbors was....'cause sometime the neighbor would come over. Like Freitas. See, Freitas lived directly in back of us. And his mother would send one of the kids over, and ask Mrs. Wilson if she has evening paper. And that's the only time that we did have evening paper. But we always had reading material.

PN: What about at school, you know, at Pohukaina? How were the teachers there?

EH: The teachers were all half-white. At that time, these are the fresh graduates of Normal School. See, when I got in, this is a brand new bunch of Island born teachers. The principal was from away. That was Miss Angus. Wasn't Mrs. I don't know whether she came from Boston. I had her for principal. When I went to Royal, I had Cecil Smith, who was one of the best principals I ever came under. When I say "best," he was very concerned for his kids, everyone that was in his school. I didn't get too much of this stuff at Pohukaina. I got a lot of loving attention from the hapa-haole teachers. Nearly everyone was hapa-haole. The Whittle family, Simon Whittle, his sister, she died young, too. And Johnson died young. And these are all the teachers that died....oh, when I was in high school. Living young. They were young. And they died young.

PN: They would be living near the school, or they would commute?

EH: No, they would live elsewhere. The Whittle live right around where the Board of Health is. You know, used to have cottages all around there, yeah. And Johnson. And it was a Mrs. Wilson, a Mrs. Johnson, Mrs. Brede, Mother Waldron. I never did have Mother Waldron. She belong somewhere down in the fifth grade, I think. She was a bulldog. She always went after the boys that got into mischief, and go help them go out of the jail, and bail 'em out, and that kind of stuff. See, then, that's why they all loved her.

PN: She was very strict?

EH: Yeah, she was strict. Very strict.

PN: Was that common among all teachers, that they were....

EH: No. They were on alert, but they weren't as strict as Mother Waldron.

Mother Waldron had an iron hand. There were some naughty boys, and not too much girls, but naughty boys. This is how I remember Eva Vierra. Gomes. They belong in the lower grades, but all in my class. These were--- I'm not mentioning they were all half-whites. And even in the lower grades, I can't remember any haoles. See. Waldron has Hawaiian blood. Brede has Hawaiian blood. They look like haole, but they have Hawaiian blood. So this is in the upper grades, now. Then the lower ones, we had Vierra, Gomes. One was Guerrero. We had a couple of males. Camara.

PN: There were only a few male teachers?

EH: Yeah, few male teacher. And there was one that taught music, band. And we used to get Mr. Camara. Aw shucks. He was a bachelor, see. So all the Hawaiian girls stupid in math, you know. And he was teaching. No more homework, and this darn teacher used to look at all legs, you know. Caught on fast. Hey, this bachelor, he must be hungry for woman, or something. He keep looking at the girls' legs. So, those who wanted to get good marks, all they did was....so the same kind of mischievousness was going on those days, as it does today. Put the legs outside. Mr Camara go up and down, he look. He no call us.

(Laughter)

EH: Everybody was smart to his weakness. Oh shucks.

PN: What did you folks do during recess, like that?

EH: Recess was games. We had either baseball, or volleyball, or whatever. Mostly games. There was no such thing as study period. Break period was break period, you know.

PN: Was there a lot of people playing hooky like that?

EH: Not too much of that. Not too much of play hooky, yeah. I think most time the kids, if they stayed home, was because they didn't have lunch money. We had truant officers that went to check up what happened to them. And most time it was---you don't want to go school with no more lunch, eh?

PN: No. People look down on you, or they point at you.

EH: They don't look down. No, they don't. Everyone was in the same boat. You know, it was later on in life---sometime would be crackers. We bought crackers by the big can. Flour by the bag. So, no more butter. So what we do, we get the cracker, and we put sugar. Just get it damp enough, so that the sugar would act like jelly, you know. And then my neighbor, Japanese, would carry one small little can, and they would have ume inside, and daikon, and little fish. You know, not plenty, but....and a fruit maybe. It was later on in life, when our neighbor---we were still friends. Says, "You know, I use to like eat your cracker!"

(Laughter)

EH: "You know, and I like eat your ume. How come you never offered me the ume?" "And how come you never offer your cracker?" "Because mines was junk." And he said, "Because mines was junk." Isn't that awful? Isn't that awful? Where he thought his one was junk, and I thought mines was junk, how can I offer my junk lunch, you know? And we laugh about it. And I says, "That's all I could get." And he says, "Oh sometime when you bring your lunch, and I see you eating your crackers, I like have that."

(Laughter)

EH: And I says, "I look at you eating your ume, and I like your ume." And he said, "Why didn't you ask me?" I said, "You know those days, we don't ask, eh." And neither do we steal, neither do we take somebody else's lunch. Oh yeah. There was quite a lot of respect with people's things in those days. Then when I became a recreation director during the summer-time, we had the kids bring all their lunches, and place it against the wall, because we'd be out in the yard playing, or we'd be going on an excursion and so forth. And when we come back, the kids would come up with their lunch, and tell me that somebody took this, and somebody took that, or they ate the whole thing, and left nothing, see. So we didn't know whether it was our classroom, or somebody else's.

So then, I had to tell them a story, you know, tell them a story if you want anything that somebody else's, better to come and ask. "Eh, could I have? I give you this." Exchange. Then, when it comes out, then sometimes the kids have too much. Some kids would have too much. And I would not be looking for, really not out looking for kids who don't have lunch, because most of them had plenty. But sometimes when kids throw their lunches in the box, rubbish box, good kind of lunches, and they don't eat it during lunch period, or they eat only what they want. So I tell them, "Instead of throwing it in the rubbish box, you leave it on top of the desk. And after school, if you still want to pick up your own lunch--because this is when you want to eat something. It's after school, that's when you want to eat something. Then if you want to exchange--let's say you brought something, and you brought. Now I like yours. You can pick this one up, you know. Yeah, and you won't be throwing nothing away, and everybody would be happy." And that was quite a success, because of the lesson I learned when I was little. See, all this all stems from things that have happened when I was a little girl. That I don't want the kids to go through the same thing as I did. It was so easy to say, "I like a piece of your ume." And my friend would say, "I like a piece of your cracker." It would have been so easy, wouldn't it? And this sort of thing.

PN: You know, students would buy lunch? That would be rare?

EH: Yeah, rarely. Rare. Then, of course, Mother Waldron raised some money. I don't know where she got her money, but she put some money up for free lunches for certain kids. And that was kind of nice. This is the beginning of....I don't know if the other schools have this. But then she had.... we didn't have a cafeteria really, so, where she was getting her free lunches, where it was coming from, I don't know. But must have been through the

neighborhood stores. So, the free lunches were there from the individuals, who wanted to spend money for the kids in school. Evidently there must have been other kids, you know, that was....but the word of "underprivileged," and "poor," wasn't too much thrown to us, you know. And I kind of like that.

It was later on in years, when I hear them all talking about "underprivileged," and before you know it, well, the kids are smart. Says, "Oh, if I'm poor, I can get this." Where in my time, we didn't want that because they considered us poor. We had too much pride. We had too much pride to go to the welfare. That was out. Even though we needed. And that, even when Mama went to the hospital, and there was a Mrs. McDuffy who was in charge of the Welfare Department. When Mama miscarried one child, now, she never had to go hospital. She always had midwife for her children. So, when she miscarried, they sent for the ambulance and took her to the hospital. Well, my father was worried about how to pay that bill. So somebody took Papa to see Mrs. McDuffy, and Mrs. McDuffy says, "You don't worry about one bit. We'll take care of it." See, the Hawaiians are not using the welfare as much as the Puerto Ricans, see. So, it has only been lately that the Hawaiians have gone to use the welfare money. But those days, it was pride. Let's earn our money. Let's see, that we can pay for our own stuff. And today, it's just the opposite. And they know the word "poor" and "underprivileged," it's going to give them extra money. My!

PN: About these midwives, was it common practice for giving births?

EH: Yes, was common practice.

PN: So very few women went to hospitals to...

EH: Very few women went to hospital. Especially those in Kakaako. Now the ones who would go hospital probably be the ones in Manoa. The haole ones in Kahala, and all of that. But Kalihi, Palama, Kakaako, all of these so-called slum districts that they call, they apply that name. And this is bad, you know.

PN: Where would you learn who were midwives?

EH: You see, the Portuguese people came over, and the Japanese knew how to handle their own, too. The Portuguese women were the midwives. Very clean. And this was their job, when they left Portugal. And it was passed down from one daughter to another daughter. So, most of the midwives that I can remember were Portuguese. I never saw any Hawaiian midwives, I never saw any Japanese. I did see Japanese assistant to doctors. Would come with their little apron to go into the Japanese camp. But I didn't inquire whether they were midwives or....

PN: So all your brothers and sisters....

EH: All midwives. Not one of them went to the hospital.

PN: Did you ever, you know, watch any of the deliveries or anything?

EH: I was a little bit afraid of that. Not anytime of my life outside of handling my sister-in-law, and all my young life, I never had to. My

father was with my mother, with the midwife. My father handled the hot water, and whatever the midwife needed. And all us kids was all put in one room, and waited till we can hear the baby cry.

PN: Do you know how much it cost?

EH: I think it was \$10. Yeah. Somewhere around there. Wasn't a big amount. To begin with, people didn't have big money, so whatever she was getting, that was good money. See, and she might have maybe three, four cases. Once the baby is born, she comes in, she teaches how to take care of the piko, navel. And how to bathe, how to oil the child up; so she worked about, sometimes a week, or two weeks, after the child is born.

PN: Helping the family?

EH: Right. Was quite a nice thing. And you can smell the clean whatever--- it wasn't perfume. It was just clean clothing on the midwife. They were Portuguese, but you smell this clean clothing on them. Very, very conscientious. And they knew what they were doing.

PN: So your mother went to the hospital only in this case, because of the miscarriage?

EH: Of a miscarriage. And there was nobody there, that knew how to handle it. And she was hemorrhaging, which was bad, see. And all us kids cried. We thought, well, surely Mama was going to die. Here was the ambulance going take her to the hospital, and she's going to die. Mama stayed five days, I think it was. But it was Mrs. McDuffy, who was in charge of the Welfare Department, that took care of that. Then later on, when I got married--- see, when I graduated at 13, actually, I flunked, and I graduated at 14. But I was waiting to see who was going to graduate that year at Royal School. This one boy was kind of sweet on me, and it was Portuguese to begin with. And Mama didn't know---he says, "Come on, Eleanor, let's go to the show," and I would go. And was such a gentlemen. He was one of the smart Portuguese. Intelligent. And his name is Joe Jordon. Never forgot him. So, he took me to the Princess Theatre. So my mother heard about it, and she said I was a wicked girl to go with....everything those days; if the mothers didn't like you, they put you in the girls training school.

So Mrs. McDuffy, here again, she was in charge of the....actually she was in charge of welfare, but the department she was in, I don't know. Someday I'll check up to see what department she was working in. When she heard I was going to graduate at 13, she offered a scholarship at Kam School. And I said, no, that I couldn't take that. There was too many children, and I was the oldest. And I knew the condition at home. You know what I mean. I knew. Nobody else knew. That even though my mother thought was best to go to Girls---and you know where the Girls Training School was? Right here in Moiliili. All the bad girls were inside there. And there wasn't too many bad girls. Everything was simple. And poor thing, the kids those days, everything was sinful because whoever

was putting in their heads. But I came out of it. And Mrs. McDuffy told my mother, "Do you know your daughter is the first Hawaiian girl to come into my office, and is graduating at 13? Everybody is 17 and 18. I would like for her to go to Kam School." Now, if we didn't have too many kids, I would have taken that. That comes with too many kids.

PN: You graduated early because you began your education early?

EH: Right. Those days, didn't have laws. You can go school at fourth grade. If you're smart enough, go school at fourth grade. And then, they passed it, you have to be six years to---aw, stupid. That is. If the child is smart at three....this is why, when we had Tiny Tot classes, when the Recreation Department started the Tiny Tot classes. We took in three and four. Now the three and fours are smart kids, that when they went to kindergarten, they didn't cry. They didn't have to cry, 'cause the training was already given to them. That they were grown up. They had gone to school already. You see how beautiful that is? You see how beautiful? And it's when you're young you're give them the best you have, when they're young. And take them everywhere. Treat them like human beings. Because they're two years old, you think they're dumb? They're not. You treat 'em like human beings. "This is so-and-so. This is where your grandmother live, here." "She's talking to those kids. They can't understand." Oh yes, they do.

PN: For recreation, you said you used to go surfing.

EH: See, here again, my mother had plenty kids. And I'm the oldest. I've got to wash the diapers, I got to take care those kids, I got to clean house, I got to cook, and all of that stuff. And I'm young, and I want fun like everybody else. You know that? So, where was my love? In the ocean.

PN: You guys used to surf at that place called Stone Wall?

EH: That's right. Stone Wall. And that is all along by the incinerator that was called Squattersville. And Squattersville already had a stone wall, and it was called "Stone Wall." The waves over there were so beautiful.

PN: You had a koa board?

EH: No, I didn't have a koa board. I didn't have a board, period. This kid right next to me, one of the Huihui boys, and those heavy boards. Those were heavy boards. And he was around three years older than I. But any-time you wanted to ride, you had to help carry that board down the beach. And boy, I was always willing to help. And only time I can ride it is when the kids were tired. They were the ones that taught me. Taught me how to catch the waves, around 500 feet, and then go further out. And what kind of waves to watch out for. And what would happen to me if I caught in any of those. Well, you know, the olden days, they had the boards cut, shaped like a ironing board. My mother's ironing board. It's about 12 inches wide, then comes to a point. It's about 40 inches long. About three, four feet long. Chee, I look at that board, I says, "I wonder if

I can catch wave with that ironing board." They wrap with all kinds of unbleached muslin all around, and blankets so they can---it's easy to iron.

Well, I say okay, I help this kid carry this board. And sometime I get the board, sometime I don't get the board. And you sit there, and you be patient to wait till your turn comes. So, I come home late. Oh, when you catch the waves, and you got the use of the board, and you catch the waves, and you just ride, and you ride, and you ride, and you come in, and your body is sore. You going out again, you going out again. Go further out, go further out. The longer the wave, the better. By the time you come, well, it's dark. You know it's dark. You know you supposed to go home. I know it's pau suppertime. I going get licking. I come home. All of us hapai the board, bring the board.

END OF SIDE ONE

SIDE TWO

PN: Would there be a lot of women surfing?

EH: Not too many. There wasn't too many. Think there was only about three of us. Don Ho's mother use to come once in a while. She's another one that was in charge of a big family, you know. And we had to pass her house to get to our swimming paradise. "Eh, Honey, come on, let's go!" "I cannot." "Why?" "I got to wash the baby's clothes." And here I am, walking with this big board, carrying with these kids. The guy who owned the board, he's a big cheese, ah.

(Laughter)

PN: What else you folks use to do? You would dive for coins?

EH: No, I never did dive for coins.

PN: What other kind recreation did you play? Hopscotch?

EH: Yeah, there was hopscotch. We had swimming meet, we had diving meet. All those who wanted to enter. I wcn one, or two prizes.

PN: Where was this diving?

EH: This was at the Y.

PN: What Y?

EH: YWCA. On Richard Street. That was in existence, you see, during my time, too.

PN: How would you commute to the Y?

EH: Walk. Everything was walk. And town, we walk to town. We walk to

Palama Settlement.

PN: Would you practice? How often would you go diving?

EH: We dive at Stone Wall. We make our own board. We stick a plank out in the stone wall, and you learn how to dive over there. The difference between a pool and over there. We had the waves to....it's so much fun to dive in the ocean, than it is to dive in the pool. But then you learn how to swan dive or....all that kind of different dives, yeah, to see whether you can win. Half of the time, no more coach. You just going to learn on your own, and then join, and then see what you turn out, you turn out. So that was it, see.

PN: For girls, you mean.

EH: Yeah, for girls. Then we get into some track. This was started by Recreation Department. Mrs. Waldron was also in charge of....lot of activities in Kakaako. And, she was well-known with the American Factors, C. Brewer and Company, all those big shot, where she would get the kind of equipments that the government couldn't afford. She got 'em. Where the other districts didn't have it, we had it. Because she went out to get those stuff. Yeah, she was pretty akamai and forceful. Very forceful person.

PN: You said you belong to a volleyball and baseball?

EH: Yeah.

PN: What were their names? Let's start with baseball. What was the name of the baseball...

EH: Most times, I don't remember the darn names of our baseball team.

PN: It's all women, right?

EH: All women, right.

PN: They didn't call them Bobbysox team?

EH: No, we didn't have any particular name. Frankly, I don't remember. I was in the Girl Reserves.

PN: Girl?

EH: It was something like a Girl Scout, but it's under Navy like. You know, you wear white uniform with blue tie. But our team, the baseball team, the volleyball team, I don't remember having any particular name.

PN: Who coached the team?

EH: Pua Kapulani. She's passed away. She coached. This other woman....chee, I forget her name now. But Pua Kapulani. Her husband, Borges, was in

charge of the girls' team.

PN: How many teams were there?

EH: Sometime about four or five.

PN: In Kakaako alone?

EH: Yeah.

PN: And you folks would practice where?

EH: Right in Atkinson Park. It wasn't called Mother Waldron Park, it was called Atkinson Park.

PN: This is the one right next to the school, right?

EH: Right in front of the school. You've gone to visit Pohukaina School, yeah? Right in front. The whole area was Atkinson Park. Was a very interesting park. We had swings, we had sliding boards, we had nearly all the equipment of recreation now. And we had a little shack that Mother Waldron took care of. All our equipment, baseball, volleyball, all the balls were inside. When we want to borrow it, we go see Mother Waldron.

PN: She got that equipment from Amfac?

EH: Amfac. She would bum all of those equipment. She'd really go out. And that's how we have extra things.

PN: She would be the organizer of this whole teams?

EH: That's right. That's right. All this, Pua Kapulani, Borges, Apana, Ahuna. These are men and women that were interested in this sort of thing, that hung around Mother Waldron. And she would assign them to different.... it was quite well organized as far as...

PN: What position did you play?

EH: I was a catcher. And sister Hannah was--my sister Hannah was star. She came in the star category. I was never a star. We picked up a whole bunch of star players. And Indee, Indee just passed away. Hannah was star catcher. One of the Chinese girls that was supposed to come to the meeting, first baseman. Yeah, we had some pretty first top people.

PN: Most of the team would be what--Hawaiian, Chinese?

EH: The few Chinese came in. They had to something. They young people, too, eh. Even though the father and mother didn't want 'em to hang around Hawaiian. But youth, you cannot keep youth in a prison. They've got to find youth for company. This Chinese friend I'm talking about almost married a half-white boy. But the father and mother squashed that romance.

So, to please them, she married a Chinese. Then the second sister ran away, and got married to a Portuguese boy. Then that left only one brother. And he, in turn, to please the father and mother got married to a Chinese.

You see, that sort of thing was going on in our neighborhood. So there was good and bad. You know, it was good and bad going among all of us. And we'd feel for one another. Just like the youth is today. They feel for one another. The same thing happened those days. The youth felt for one another. More so, when the Japanese didn't want their kids to hang around any other nationality, but their own. Even that kind of a marriage, where they brought the bride from Japan, or the bridegroom from Japan, was still going on over there. And some of my schoolmates had gotten mixed up in that kind of a stuff, and then had to get a divorce 'cause they couldn't stand it. I mean, was so unfair, you know. If you came from that kind of a tradition, if you were in Japan, you would accept it. But here we are in another country. They gave us some freedom.

PN: It's different.

EH: Yeah, it gave us some freedom to pick up on our own love. We're not so ugly as to have somebody come from Japan to come and....then she later told me, she says, "You know, Eleanor," she says, "to have a stranger take you to bed." And we didn't know anything about sex. Sometimes we were about 18. In my case, I was 16, 17, and I was still thinking that the kids came from one puka on a shelf. On a hole. As many kids as we had in our household. So sex was not a free subject. And this was very unfair to young people to have a stranger from Japan come and take them to bed. And in a year's time---this came from my friend, that we went to school together, graduated together. She says, "Oh, you folks are lucky. At least you folks had your choice of picking up your own man." She says, "And here I am. They had planned for this wedding, and I get this guy, and all the Japanese bring out all the headgears, all the flour powder on the face." I said, "That cannot be her." But yet it was.

PN: This was quite frequently?

EH: Well, they did have their own choice from Japan. Was still going on. Then those who wanted to marry their own choice, they ran away. See, in McKinley High School, they picked up their own girls, and they picked up their own husbands. Yeah. But if the family liked it, was fine.

PN: Could we go back to baseball? What other teams would you play?

EH: That would be the two main games. We would go into as far as the Atkinson Park. You wanted to go in swimming, and get into that action, you'd go to the Y, and you'd get into that action.

PN: As far as baseball, only the girls teams in Kakaako played each other?

EH: No, they went to Palama. Palama came over to Kakaako. Kalihi. We

exchanged. We went up to one place, to another. And we had an old broken down bus that belong to the government that took us. Sometimes we get stuck up Nuuanu Pali if we were going on the other side of the island. Oh. Then when we go Waialae side, then we get stuck over there. To us young kids, this is fun, you know. And we still have pictures of that old bus. That one took care of the whole Oahu. Was really sad.

PN: This was part of the Parks and Recreation.

EH: Right.

PN: Oh, I see.

EH: And Parks and Recreation wasn't a big thing. They didn't consider Park and Recreation worthwhile, so very little money was allotted for Parks and Recreation. It was people like Mother Waldron that pushed. You talk about recreation, we didn't have. We go find our own. You couldn't go to the billiard parlors. Now, they had billiard parlors going on, and that was considered a wicked place to go. And a theatre, if you didn't have money, you cannot go theatre. So where else can you go? You go to church. My next door neighbor is Kawaiahao. The other neighbor is Mormon. The other neighbor is Seventh---so you join them the whole day on Sunday. Then if weekdays they had some activities that's going on their churches, because we belong in the same gang, "Eh, you know, my church is having this," and we go. But if your mother is a strict woman and doesn't want you to go to that church which is a sinful thing, you couldn't go.

Well, Mama was an open-minded person when it came to religion. So us girls went. So when the Catholic minister came to see Mama one time, to tell her that he had seen us in a Mormon church, Mama had explained. "Where else can my children go? I can't afford to let them go to the theatre. There was no other recreation." Swimming, that was my first love, so I really didn't miss too much of anything. Swimming was my first love. There was recreation, where was I? You got the parks, you got your teams--baseball, volleyball, there was no other. Didn't have golfing, and that was a rich man's game. Your swimming. If you love paddling, no more canoes, so there was only selected few that had canoe. Not every district had a canoe. And whoever had the canoe, did a good job anyway. But if you want to get in paddling, and you didn't fit in, and you didn't have the stamina, forget it. Forget it, you're not included. Because those days, it's not how they're practicing now, in still waters. They practice on rough waters. From Waikiki to Pier 11, and then back again. That was really strenuous.

PN: Was there any women paddling crews, too?

EH: Yeah. There were women in that. Then you had---the boys had the nickel diving. They had the athletic affairs. Surfing.

PN: Volleyball and baseball were two main sports for women?

EH: Yeah. Then later on came Barefoot League for the boys. And that excited

the whole district.

PN: When did the girls play baseball? During what years?

EH: I don't know what years. You saw the pictures that Mrs. Pung gave you? Yeah, that must have been around---when I look at that picture, I must have been around 12 or 13.

PN: But did that continue on while the boys were playing barefoot football?

EH: Oh yeah.

PN: It was going on all the way through the war, like that, too?

EH: Yeah, you see, because the field was so large. Atkinson Park was, I think about 10 acres. And we would have the grown ups would be playing baseball here. And then on Saturday and Sunday, this is where they played baseball. And there was another one over here for the business people, working people.

PN: Businessmen's League?

EH: Yeah. And the main little building was set over here. So us small fries would play our baseball here. The football would be here. They dominate the whole field. Then you have the swings, and your stuff over here.

PN: The community would support lot of this sports activities?

EH: No! You talking about community, we no even have money for buy one pingpong.

PN: But they would come out and watch.

EH: Oh, when they come out to watch, oh yes. Saturday and Sunday, we always had some kind of sports going on. And people went out to watch. Just like today. You'd find people and through a whole generation that would like sports, one kind of the other. Then when the Barefoot League came on, well, yeah, everybody go. Oh yeah, another one I forgot to mention was the dance halls over at Armory Hall, Palama Settlement, and that's about the only two places that was famous for dancing Friday night and Saturday night.

PN: You said Kewalo Club used to have some dances.

EH: Kewalo Club was in the immediate district of Kakaako. And that held about 150 people. We had our own dance hall.

PN: How often would there be dances?

EH: See, there's no more big dance at Armory or Palama, then Kewalo Club house--it's a small club house. As a matter of fact it was a barn to store grain.

Right, right. Then it was converted into a boxing arena. It was converted into an athletic....

PN: Who sponsored these things?

EH: Whoever wanted. Whether it was a church, whether it was a society. They sponsored it. They hired their own orchestra. And I learned more music when this Chinese guy known as Scolley's Moonlight Six. And he needed a piano player. Well, I played, and I played by ear. I wasn't old you know. I was still in my teens.

PN: You played with them?

EH: Well, he said he was looking for piano player, and he came over. And I says, "Play in a orchestra?" I said, "I don't think I'm fit for an orchestra." He said to me, "Get on the piano, and I want to listen to you playing." So I got on the piano, and he gave me one song, and I played it. He says, "You good enough." "Good enough for what?" "Tomorrow night." I says, "Where?" "Armory Hall." Oh, I'm in big time, see.

(Laughter)

EH: Armory Hall. Oh yeah, how much was it? Three dollars. I had no idea that playing music for dance hall is a job, and a job, and a job! So you start at 7:30 at night, and you don't get through till 12 o'clock. And no more breaks like we have now, see. Seven-thirty, 8:30, 9:30, 10:30, 11:30. Almost five hours of continuous on the piano. My poor fingers! Man, I couldn't feel anything. And yet, I thought I was big timer sitting on that stage there, playing for---half of the time I was not even hitting the chords. All kinds of songs. They yelling out all kinds of things to me. But I hung on to him, and learned more and more, and more.

PN: How long did you play...

EH: I stayed with him for about a year and a half.

PN: Till he found somebody else?

EH: You see, the good piano players would take better jobs. Three dollars! From 7:30 to midnight, when somebody else was paying eight, nine dollars, you might as well go and take those other jobs, eh. So the good piano players would go elsewhere. But with me, \$3, and I'm learning on top of that, I think, I was getting more than anybody else. But my poor fingers used to be so sore. But I played. And I stayed on with Scolley's Moonlight Six. And finally when I moved away from Kakaako, I quit playing for orchestra.

PN: What kind of people would go to these dances?

EH: Oh, the young people from all the four corners of Oahu.

PN: All nationalities?

EH: All nationality. All those who dare to go into Armory Hall, and those who wanted to dance. Those who were romancing, and then, so forth. Oh, that was just the place for romancing. You had your boyfriend, you'd meet him there. See, the parents would be awfully strict. "You go to the dance, you make sure you come home at 11:30!" So all you hear, "Yes, Mama, yes, Mama. I'll be home at 11:30." So, this is where everything happened, at the dances.

PN: Did you go to any of these dances just to dance?

EH: Oh yeah! My brothers, my sisters. We all went.

PN: What would they charge you?

EH: Fifty cents admission fee. Yeah.

PN: And would there be refreshments?

EH: No refreshments like the way we have now. You just went in and you dance. And they have bleachers all around. The Armory Hall is where the Capitol is now. Yes. Where the Capitol is now, that's where the Armory Hall. Was a large Armory Hall, and that was romantic nights, times. Then Palama Settlement. Like today's song, "Sweetheart of Sigma Chi," that was one of the songs they played over there. So pleasant memories was connected with that song. And so all of my learning, when I look back, I see the people that had a share, that influenced my life. I picked up more music from Scolley's Moonlight Six. I later got into another orchestra. I was only connected along the way. And then, I got into entertainment with the Royal Hawaiian Girls' Glee Club. I got connected with Andy Cummings. That sort of thing, because all connected with these people have shared in moving me into one line of work, or another.

PN: How did you learn how to play the piano?

EH: We had a pianola. That's expensive, you know. And nobody buys pianola at that time of our life.

PN: That was unusual.

EH: Right. So my uncle, who had an orchestra, and he played his saxophone. He had his piano player that came. But he studied his music from pianola. He would buy the songs---have you seen a piano where they put the---

PN: Rolls?

EH: Yeah, in a roller, and they put it in. Well, oh, I would sit outside and I would look at my uncle, and I'd say, "Oh, what a lucky man." See, that's my second love. Piano is my second love. And I would look at my uncle. How I admired him. He played the saxophone. Had about three, four, five piece band, and the piano player. And he would learn, after all the musicians would go home, after rehearsal, he would pump. And he

would watch. Make it slow, and he'd watch the different movements on the piano. And then he would copy. He would get all the changes from the piano. And I'd watch him. What a smart man. Not dreaming that someday that same piano would be in my house. So, this is going on for about a year or two, when he's got his orchestra, and I'm so proud. Oh, this is how I learned a lot of old songs. See, while they were singing it and playing it, I would sit there, and I would catch on all their songs. So some people thought I was older than what I really was, but I wasn't because I had all of this in front of me. So one day I come from school, and here's a piano inside our house. I am the most joyful person in the whole world! So I says, "Mama, how come this piano came in?" "Well, your uncle couldn't pay the payments." "And then what happened?" "So I agreed on taking the piano over, and your father says he'll pay for the piano." Oh, how nice. How marvelous! How beautiful! So I learned how to play. When I watch uncle, learning how to play the piano through the rolling, and slowing it down, you slow the tempo, and the piano would stay down. That's how I learned. I did the same thing as he did. And I held it. And I didn't know the name of the chords. I was holding all these beautiful things, and I was playing like I was an expert. See, rhythm my hands. Has a rhythm. So when Scolley invited me, see, I had been playing for about a year, just my own style, picking 'em. So he liked the way I played. So when he brought me in, this is when he says, "Give me key C." And I went, "What you talking key C?" "Don't you know what key C?" I says, "I don't know one name from the other." Says, "Brown, you get this girl here tomorrow. Show her where key C and G and all that." And this was an opening of another world for me. You see how kind my fate as I went along, and the people that I met, that had a lot to do with my education.

PN: Scolley was a what?

EH: He was the leader of the band. He played saxophone.

PN: Was a all-haole band?

EH: No, he was Chinese. Scolley was Chinese. Tseu. T-S-E-U. The Tseu family of Kakaako. Oh yeah. And the sisters were school teachers, too. They lived on Kawaiahao Street. So there was a handful of Chinese right there, right where the Tseus lived. Brown was his name. I don't know if Brown is still living. He was a terrific bass player. And he knew his music. So he'd spend his time, come over the house. He'd tell me, "Play." So I play the songs that I know. I play. He says, "Right there. That is the key of C." "What has that got to do?" And the same way how I'm teaching these people here (we are in a classroom where she teaches people how to play ukulele), that's the same way he taught me. He says, "This is the home base. These are all players on the side that is helping. The batter." See, I understood baseball; no?

(PN laughs)

EH: And lot of kids understand baseball. So when I taught kids, I taught

them the same way. "This is the first baseman, this is the second baseman, this is the third baseman, this is home. Wherever you go, you must come back. This is the boss. Now, we go to another diamond. He has his own player. And got another diamond. Key C, G, F, B-flat. These are all different players, and they carry their own. They all fall into a pattern. No more confusion." Oh shucks, it's the easiest way of teaching music! There was no pain, no sweat. He says, "You holding key C." "And then what? You folks yelling all kinds of chords." Okay, he gives me some. "How high is the ocean, how deep is the sea?" "What's that one?" "That's D minor." "Oh yeah." Got all excited, you know. You know, the knowledge he is giving me, I get so excited. He's opening up another kingdom for me. Oh.

PN: What kind of music did you folks play?

EH: The music of the day.

PN: The current music?

EH: The current music. That's why, when we hear it, it takes us back to this romantic time. Armory Hall and Palama Settlement, the Friday and Saturday night dances was a romantic period. Lot of romances.

PN: How much people would there be?

EH: Oh, heavens, it would be full house. If it was a good orchestra, it's just like today. If it's a good band.

PN: Good band, lot of people.

EH: People go. It's not a good band, you're not going to find nobody. Was the same thing. And they knew just what band was good. Say, "Oh, so-and-so is playing tonight." If the ticket was a dollar, everybody paying for a dollar.

PN: Let me ask you about your job. Like, you said you worked at Hawaiian Pine. When did you start working?

EH: I worked there in the 1930's. I worked before I was married, when I was still attending school. I lied about my age. You had to be 16. And this person came around our neighborhood, and wanted night workers. They were having night shift. And I was 13, and I wanted to earn some money. So I told the guy I was going to be 16. But I wasn't. And he must have known that I was....but in desperation, he took some of us that was below the age. So we went to work. Thirteen is still young. We went to work night shift. Oh treacherous. They eyes want to sleep, the body is tired, the mind cannot think, but you got to keep your eyeballs. And you pick up this pineapple, you throw it in a can. And we had good foreladies that understood. They would tell us, "Why don't you folks go upstairs and sleep for about five minutes?" Well, five minutes wasn't enough. So we'd go up, and then come back again, and see the night through. Just to see the night through, it was a killer.

PN: What was your job?

EH: I packed pineapple.

PN: You packed pineapple. After it was cleaned and everything?

EH: Right. When it comes down to your section, you pack it into the cans. Young body, although you lie, you're 16, the young body at about 1 o'clock at the morning cannot open the eye to look at the pineapple, cannot even think if that is pineapple, and wish like hell it was bananas, or something. (Laughs) You'd throw 'em in the cans any old way. But I worked the whole month till they finally found out that I was not 16. All right, I had already taken home four paychecks to my mother.

PN: How much was the pay?

EH: That was about 16 cents an hour.

PN: Work eight hours?

EH: That's right. And maybe more. And night shift was sometimes a little bit more... And whatever money we took home was all in silver dollars. No more paper money. All silver dollars, and was heavy. And I'm sorry to say, that there were lot of people who was losing their paychecks, 'cause we had lockers. And then, we put our money in the locker. But I was fortunate. I never lost any of my money. But every payday, somebody would lose their money. Two, three people. Which means somebody was raiding the locker rooms. I always packed my money. As soon as I got paid, I pinned it to my apron. And you know, when you come from a household where money is important, you cannot afford. And I would take home and show. I was very happy to turn that money over to my mother. Because knowing that we needed this, and knowing that all the kids would be having something more. I didn't have the feeling where, "Mama, I should have more." Never.

PN: You gave all your money.

EH: Right. It was a happy giving for the household. And Mama would be the one says, "Ah, keia for you. This is your share." And I didn't need it. Where was I going to do with \$5, excepting lunch money? Some kids would tell, "Only \$5?" But that was too much.

PN: She would approve of you working at night and going to school?

EH: She would be so sorry for me, 'cause I'd come home, and I don't even take a bath. You smell pineapple. Me, I don't even care. Pineapple on my hair, my face. And I would sleep. And when I wake up would be about 4 o'clock. And Mama would say, "Do you think you ready to go to work?" (Laughs) So stubborn, I would go. "I can work."

PN: You'd go to school in the daytime?

EH: No more school, This is only summertime, you know.

PN: Oh, summertime.

EH: That's the only time you can get work, in the summer. So in my young years, and earning that money and bringing home for Mama, it was a good year. Then I laid off a while. And when I got married, we needed some money, extra money, and I went back. I became forelady, and pay came little bit more. Eighteen cents, I think it was. Foreladies got about 21 cents. This is awfully cheap. And money was money.

PN: What did they do to you, when they found out you were underage?

EH: Oh, they just reminded me that I cannot work.

PN: And what?

EH: "Tomorrow you cannot come to work. We found out that you're not 16." But, I already got all my paycheck. You know, a month's paycheck. It wasn't something like, I work tonight, and tomorrow they found out I was only 13. They either permitted me to work one month because they needed workers so badly. That's the only way I can look at it. I was sent home. And I went back the next year, and I went back the next year. And I kept on working. See, although they found out I was not 16, and I was dismissed after a month, I went back, and I told them I worked last year, see. So that makes me 17, no?

(PN laughs)

EH: Right? See, he said he found out I was not 15, but he didn't correct it. So I worked at 14, and I worked at 15. So after I became 16, I wasn't a crook anymore.

PN: And when did you become forelady?

EH: When I was---I became forelady around, I think, 1931, 1932, around there.

PN: This was during the depression time?

EH: Right. I worked and laid off. See, was only season. Only season. About two, three months, four months the most. Then when we got workmen's compensation, which was somewhere around 1938, 1939. Around there. We were the first one to go in for Social Security. So, when the war came on, I was on a vacation. Now, when I say vacation, you can leave, you don't get any pay. You says, "Well, I'm not coming to work for a whole month." So when you come back, all you do is check in. You're not fired, you're not dismissed. You still got your bango, and they say you can come in. And when the war came on, and blasting, and over there was all the gas company and all that stuff, I says, "Who the heck want to go back there and work?" Get blasted to kingdom come. Later on, I loafed for a while. Just feel my ground. Everything was strange. Every movement. Blackout and all of that, they came into the picture. Rationing. Go buy your stuff

with a ticket. All that stuff began coming to the picture. So I laid low to feel myself, whether we were going to get the hell end of it, or how was it going to turn out. In about three months, we realized that we were kind of rolling into normal procedures. And then, in about five or six months, I signed up with the---they were calling in for aviation mechanic students. So I told my husband, I says, "I think this is a better job than going back to Hawaiian Pineapple Company." And they were paying 78 cents. Hawaiian Pine was only still paying only 45 cents. Just imagine now. Then they were freezing all those who work in different departments. You cannot go any place to work. And I says, "To hell with you. I'm going to aviation."

PN: They advertise this in the newspaper?

EH: Yes. They advertise. You come and learn, and get paid. So I went down there. I went to Dillingham. The school was there. And we learned for about six months. But you see, the beauty about that, I always feel, "Oh, I'm a mechanic. I'm an aviation mechanic." "Chee, that's a big plane. How can you be aviation mechanic for a big plane." Ah, until I started to work, go to school. Then every part of the engine, there's a group of people that takes care of that. The propeller was one. Your electrical unit, each one had their own. Your pumps, each one had their own, see. Then you call yourself aviation mechanic. But if you gave me the whole darn plane, I wouldn't know what to do. I only handle this one section. So that was another educational part which I enjoyed.

PN: Do you work during the daytime?

EH: Daytime.

PN: And on what kind of planes did you work on?

EH: We had all that war plane. The DC7's. Name it, name it, name it. I forget what, and all these other planes that came.

PN: Military plane?

EH: All military planes.

PN: And where would you work? Where did you work at?

EH: I worked at Ford Island, on Ford Island, yeah. Oh, there's lot of hangars there.

PN: Oh yeah. There was a lot of other people there working? Were there a lot of women?

EH: Quite a lot of women, quite a lot of women. In our department, when we went to school, there were only three. One Korean, one Portuguese, and myself. We had two Filipinos. There were quite a lot from the Big Island. See, these were boys and girls from the eight islands. One from Kauai. So when we graduated, we were turned into....we were given jobs all over

the island. Barbers Point, Ford Island, Kaneohe. Forget the other ones. But these are the three that I knew. Barbers Point, Kaneohe, and Ford Island. But there were few others, too.

PN: How did they screen you out? To become aviation mechanics, did you have to take a test?

EH: No, we went down there. If you were an American citizen. I filled up an application. Just like going to school. How much schooling you had previous to this. That sort of---that's all. They didn't expect you to--- if you were an American citizen. And that was about all. And there was no test, really, for you to fill in. Those days, they needed as much as they possibly can get. So, I think our island people were little bit slow. And the ones we got, was from the eight islands. And, there was about 50 or 60 of us going to school. So that, when we graduated, 10 went over here, 10 went there, 10 went all over the place, wherever they put you. So I went to Ford Island.

PN: Your supervisor'd be a military person, or something?

EH: There was couple of instructors that were civilians. But the top men would be officers. They would come in to see how we're coming along. One thing that I found out, when I went to---I went to Ford Island, and there were four of us that went to Ford Island--the Korean girl, the two Filipino, and the one Portuguese. Plus myself made five.

I tell you, the thing that I found interesting when I graduated and went over to Ford Island, we were very patriotic. You know, we remembered what the instructor says. "Remember, you are important. The guy that is on the plane is depending upon you to fix this plane on the ground. Once he get up there, he cannot go out and fix the plane." That kind of teaching. So all us local kids, we took this very seriously. It's true, the pilot cannot come out and fix the plane. And it's not like an automobile.

So, we get there, and people from the whole Mainland, 48 states, it's over there. So here us bunch of puny island kids, you know, we're not even so intelligent to look at. So, I'm working on my fuel pump, and my other Manong friend from Kauai is little further over. And my other Portuguese friend, she's acting very intelligent, walking over the place. And I'm looking at all these people from the Mainland. These are all men. Name it, name it. From any part of the Mainland, they were. And some of them don't even want to talk to us because we're a shade darker. Don't forget they came over here with the same prejudice that they had up there. But we in Hawaii, we've had that before. Nothing new to us. But if that was the first time we met them, we would have been very badly hurt. But we've had 'em before, so who you? You're nothing. You come from one generation we had before, so nothing. They've been hiring all the Mainland people. Good money, now.

Now we just graduated. From 78 cents to \$1.48. That's a big jump. See, and we are all happy. We've never seen \$1.48, now. No, forget this. And

we're happy. All of us students that graduated, we're conscientious and we worked on our fuel pump, and clean it all up, and test it, and so forth. Do everything we did learn. Perfect this thing, because the man that's going to use this thing, he's going to be up in the sky. Along comes these people from Tennessee, pick up the hammer (makes pounding noise) on this big unit that we working on. "Say, you can't handle that thing like the way you're doing." "Who you? I been working on these things for good number of years. Who are you?" And I says, "You mean to tell me you been working on this?"

You see, this is the kind of thing we're getting. That's true. Who am I? So he says he's been working on these things for years. My teaching, no make balance, eh. This don't balance. So I mind my own business. I keep on a-working. All right.

The boss comes along, and he says just what I ask him. "What you handling this thing like that for?"

"I'm only remembering what I learned." So the boss comes, and this is the big boss.

And he says (to the man hammering), "Say, what you doing with this unit?" See, they're real sassy people. "What is it to you?" We don't talk to bosses like this. Before we never talked to bosses. We want our job and we want our money.

END OF SIDE TWO

SIDE ONE--TAPE #3-3-2-77

PN: So what you were saying about when the boss came along?

EH: See, all these people, and the way they working, their working habits. They seem to know what they're doing and yet, what I was taught in school, they're doing it all wrong. So anyway, I tell this guy, "Eh, that's not the way to disassemble this thing." "You just mind your own business. I been in this bracket for a long time. I know what I'm doing." All right. So okay. Evidently when they tested the unit, you know, this is where they found out a lot of the fuel pumps was not working as they should. So the boss come, boss catch him. And we use rawhide mallets to handle these units, 'cause outside is aluminum. See, you learn all of this stuff, and you heat it to expand it to take---oh, he's pounding like this. And everytime you pound aluminum you're going to leave a dent, you know. So anyway, the boss catch him. Says, "What are you doing? What are you, a mechanic? And if you are where you got your training?" He said, "I am not a mechanic. I'm a plumber." And I says, "Well, what the heck you doing in our shop?" He says, "Ah, piss on you." I looked at him. I says, "What is that guy saying?" I never did hear that kind of language before, you know. Boss goes back, this guy gets fired. Sent back to his own place. Now we've met--when I say "we," I'm speaking about

the island people that were working there.

We met some people that really thought they were saving Hawaii by being so patriotic by coming here to work, that really didn't belong here, that should have stayed back in the Mainland. Then we had some darn good conscientious people that you would be willing to take anywhere. You know, and those days, you just don't take 'em anywhere because blackout was just something that you couldn't take 'em back again. You either have to find a place, where he be comfortable and the rest of the people be comfortable. So, we learned while we were there, all of these different people that came in from the Mainland that wanted to be a hero. See, they're going to save Hawaiian Islands, yeah. And before you know it, they were calling it a rock, and they were calling this, because they was getting homesick, and their wives were fooling around. They were losing their wives, and so forth. So the boss says, "Well, go quit your job and go home." And gradually the ride on the ferry, back and forth, was really tiresome, too. If you missed your ferry early in the morning, you have to stand there, and wait again for the ferry to come back again. Then if you're not feeling well during the day, and you want to come home, half of your time was spent waiting for the ferry. So I left that job. And in the meantime, I had bought a lot of bonds. Fifty, \$100, \$25 bonds, that when I left the job, I had enough money to live on. So I didn't go to work.

PN: At this time you were living in Nuuanu.

EH: I'm living up Nuuanu.

PN: How did you get down to Ford Island?

EH: My first car that I bought was a 1945 or 1940, somewhere around there and was a Ford V8. And I drove it back to work. It was from Ford Island, another fellow that lived right close to me....I had just learned how to drive. But common sense tell me, stop. All the map of the road. You go, and you stop, and you stop here. And so this is the way I took my car to work. So this other Hawaiian guy who lived close to me, he didn't know that I didn't have a driver's license.

(Laughter)

EH: So he says, "Well, I'll pay you \$5 a week, you take me to work." And he worked on Ford Island, but in the maintenance division. So I don't tell him that I have no driver's license. I only get permit. Drive. Oh, I remember going, going away. He said, "You better make it. You better press on the gas, you know. We only get few minutes to catch the ferry." I no listen. That's one thing I use common sense. Was better to get there late than to get one ticket. So, all during the time I was driving without a license.

PN: You worked as aviation mechanic for how many years? Three?

EH: Almost three years. Yeah. Those were good years.

PN: You know, the other people working with you, were they getting the same pay?

EH: The beauty about working for the Navy---I don't know if they do it now, but I think they still do. Their system. Every six months. Outside here, Hawaii had never known of that kind of a treatment. Every six months, you come up for a rating, and you get a raise, or you don't get a raise. Then if you feel that you are deserving of a raise and your boss didn't give, you can go and find out why. You can tell 'em why you deserve it. See, this kind of thing, we never had on the outside. We were beginning to learn for the first time that this little rights we're entitled to. You understand? We're suppressed. We kept quiet. No make shame, no make waves. All that kind of stuff. So working for the Navy, every six months, you come up for a raise. And who am I to complain when I was working for 16 cents an hour? And this is what happened to the island people. But the Mainland people, who were used to a big money, they were the ones that did a lot of crabbing.

And us island people, 79 cents, when we first went to school for the Navy, to learn how to repair your airplane from one end to the other. How to assemble it, how to disassemble it, how to clean it, how to test it. Now to me, this is great. You know what I mean? And free. And they paying me. I'm not paying them, they're paying me. So my mind has to be good. And it stayed in my head, "Remember the pilot cannot come out to fix the car." So he's depending upon me, and I must learn to do it right. And it stays with me till today. See, nobody takes that away. Common sense alone tells you that. So, when a plane comes down, somebody was careless. Not the bombing, I'm not talking about the bombing. All right. All of us go to school. I left the Hawaiian Pineapple Company. They were paying 38 cents for forelady, see. Now here I am for 79. I graduate, I get \$1.48. Six months after that, I'm hitting the \$2.00 bracket. Another six months, I'm up to almost \$3.00, see. Who's going to complain, eh? So I don't get this first six months. Well, I'm going to get it next six months. I never had it so good. Never. I'm not going to complain. I'm going to shut my mouth. We learned over there. Now, I don't know what happened to all the island kids that were working there, whether they had gone back to the islands, whether they had continued in aviation mechanic. For a while I was going to continue because Hawaiian Airlines, Aloha Airlines....but I didn't push the thing. I went into another field. I went to recreation field.

PN: The war ended by then, or something?

EH: Yeah, the war ended. I quit before the war ended. It was coming. About that time, the lights were coming on. We were---the rationing was getting better. We didn't have to use too many ration cards for gasoline, and this, and that. All this rationing made a lot of people crooks. You know, they would cheat and blackmarket, and all that kind of stuff. So, no matter what country you go that has war, it's bound to have blackmarket, 'cause we had it over here. The fish market people, where we had to stand in line for poi, we had to stand in line for beer. And was blackmarket. You can get a case of beer for \$3.00. But I'm willing to pay \$5.00. Those days was \$3.00, see, for beer. A case of beer would be \$2.00-something. But

we made so much money, no place to spend it.

So I want a case of beer, I want 10 case of beer. What is \$5.00, what is \$10.00. Then the liquor, we had this Club 99, and all this liquor that Hawaii was putting out. And people were buying. People who didn't drink began to drink because of the rationing of the liquor. And Hawaii put out this Club 99, and another cheap drink. So, we use to sell it to the servicemen. Fifty dollars for the quart. And was all blackmarket. Right. They dying for drink. All of that went on. So you not fooling anybody. When some of my friends came back from Vietnam, he owned a beer parlor up in Vietnam. He was telling us the same thing. I says, "Yeah, you can't escape it." The officers over there, where all the meats. Now, I was with the USO [United Service Organization] show. And nearly every night during the week, outside of working daytime on Ford Island, I was connected with the USO shows.

PN: At night?

EH: At night. And the money was good. Some of them was right around in Honolulu. Some of them was way at the farthest camp. Wherever the men was located, you'd have a two-hour show. USO be in charge of it.

PN: How much you got paid? What were you doing? Playing piano?

EH: Playing piano, whatever they need. I did mostly Hawaiian comic dancing. Hilo Hattie numbers, and the "Cock-eye Mayor." Was in great demand, you know. And I think I did pretty good job on that. And money was good.

PN: How much did you get paid doing that?

EH: You know, when I stop to think now, I think because money was not too much of the thing. I can't remember what was in my paycheck. But it was good money. Because we would have maybe two, three shows one night. Over here would be Schofield. And about a half an hour run, we go to the other. See, maybe two, three shows in one night. But the paycheck was nothing to scoff at. And during the wartime, there was money galore, but where were you going to spend it?

PN: All ration.

EH: That's right. Was rationing. So you either offer a blackmarket price, 'cause you had the money, and you weren't using it. I mean you couldn't buy anything else, so what you do, you either put 'em into bonds, which was smart to put it into bond. So when I quit, before the war ended, I had quit, and I lived on my bond money.

PN: You know, you said the Navy raised your pay every six months. But in the Hawaiian Pine, how did they go about giving you folks raises there?

EH: None whatsoever. We didn't even have a union. And you earned if---the wages was 16 cents an hour. I'm a reliever. That's the only time you get the raise is a promotion. You become a reliever. So 16 cents, you probably

would get 18 or 19 cents. Twenty cents would be the most. Then you become a forelady. Then you would get 24 cents, and 25 cents would be the most.

PN: How would you become a forelady?

EH: By choice. They choose.

PN: Oh, they just choose you.

EH: They like your face, they like your figure. They like the way you pack, or what. There was no test.

PN: There's no guarantee. All foreladies would get 24 cents, though.

EH: Everyone, excepting the head forelady. There was a head. There was an assistant head. On the trimming side, where they trim all the---there would be one head, and there would be two under her.

PN: Most of the people working there would be what nationality?

EH: Mix.

PN: Mix?

EH: Yeah. Emma would be Hawaiian. This one Korean girl. She died of leper. And oh! You talk about wartime, now this is kind of good. We were kind of careless previous to the war. In our health, you don't need to take physical every year, that kind of stuff. But when you take a civil service job, when the war came on, you had to take a physical test---exam. That physical exam found lots of leper people. Not lots, but I don't know if the person would have gone on. I know three people that was found through...

PN: From Kakaako?

EH: No. What is her name? Not Violet. She didn't belong to Kakaako. I think she lived in Palama. She was an assistant head forelady.

PN: What happened to them?

EH: All three were sent to Kalaupapa. Yeah. So you see, when the war came on, physical examination.

PN: You working at Hawaiian Pine when the war came on?

EH: I had taken a vacation. Yes. And I was supposed to go back to work December the seventh was the blitz. I was supposed to back in December. See, on my vacation. But when the blitz came on, I said I wasn't going to go back, 'cause the gas company was right next to there, and blow the whole thing up, you gone. No. So I laid off. They don't fire you, you know, 'cause if you come back, you still got your bango. Then they froze everybody. They couldn't go on to get another job. They wasn't even raising the pay

till around---everybody was having raise excepting them.

PN: Was there a lot of people from Kakaako working over there?

EH: Oh yes. Oh yes. We earned quite a lot of money from the Hawaiian Pine-apple Company to meet the expenses of the kids.

PN: Women, mainly?

EH: Women and men. Ginnacas and truck drivers. They didn't go out in the field too much. We didn't go out to the field. We were in the cannery. But these were exciting times. During the wartime where the value of money---prior to that, money was not so important excepting to meet expenses. When the war came on, it was money, money, money, money. Till today. My friend used to come over, help me repair my stuff. He's an electrician, he no worry about charging me for any. Say, "How much an hour you working?" "Thirteen dollars an hour." "Wow! How I going pay you \$13 an hour, see?" Not those days.

So even though we had what we call--I don't like the word, never did-- poverty-stricken district, slum district. They applied that. They never lived there. They lived in Manoa. They criticized the people in Kakaako. Kakaako didn't criticize Palama. Palama didn't criticize Kalihi. But it took all these silk stocking people in Manoa, and Kahala to look down. Condescending air. That we were this. And this is what's happening today. Yeah, Palama district, Kalihi district. This is the underprivileged. How dare they talk like that. These people are happy. You know all the Chinatown people, they had more money than you and I put together. And their shack is what they were happy living in. You tell them move away from there, they don't want. You put 'em inside one nice hotel room. They no want. That's not what they want. They got money. But to apply this word "underprivileged" is bad. But that's the way it was.

PN: During that time, you were married, and what was your husband doing?

EH: I was married to Alexander John McClellen. He was a jeweler by trade. A jeweler. Worked on jewelries. Diamonds. And later on, he got his own business, and he imported diamonds and sold. But repairing was his main thing. And I was married to him for 18 years, and then we got separated. But I have three children by him. We're still friends today. He's still living. One of my happiest life was married to Mr. McClellen. And I married Mr. Heavey, oh....believe it or not, I've been married to Mr. Heavey almost 30 years. No children with him, though. No children. The children came with Mr. McClellen. And we had a pretty good life.

PN: How would you go about meeting him, like this. I was wondering as far as romances, or whatever.

EH: Oh, shucks! We just went to a 50th wedding anniversary. And this couple.... well, actually this couple, any my husband and another guy by the name of Doggie, they always went together. I was more of a tomboy. The ocean was

more my liking. Boys was just like friend to me. My brother would bring in a lot of friends, boys of his own age, of their own gang. Our household was like that. You know, in and out, they come, they eat. And they would go, pick up their bicycle, pick up their surfboard, and that sort of thing. So these friends, they wanted Mr. McClellen to have a partner, so they call me up. Come over the house. "Eh, Eleanor, we got a friend. He just came from the Mainland. We want to go Palama Settlement to dance." I said, "Fine. What is he?" "Oh, he's half Portagee." When I hear the word, "Portagee," turn me off. I said, "Oh no." Said, "But he no look like Portagee. His father is a Scotchman, but his mother is Portagee. So I says, 'Well, I'll go out tonight.'" So we went. And he was a pretty good gentleman, and a pretty good dancer. So, it went on about a year. You know, we go dancing. And pretty soon Mr. McClellen was giving me rings. See, he's a jeweler. He was just an apprentice, but he was fixing all these things. And he give me ring, and he gives me bracelet. What a nice guy. And we became serious. And till today, he's still a jeweler.

PN: That was how, I guess, people back then courted each other?

EH: I was 19, and he was 21. See that was a pretty good---

PN: So that was a typical---

EH: Right.

PN: What was your parents' reaction to his being of a different nationality?

EH: Ooh, you have to sneak. You know, I think nearly every household, who had a daughter, or had a son that was romancing, they didn't bring their girl-friend, or their boyfriend to the house. Everybody was bad. They wasn't good enough for my son, or they wasn't good enough for my daughter. Nearly every household was like that. That boy-girl stuff have to be sneak. You got to go out someplace and meet him someplace. "I meet you at the store." Or "I meet you here." See, this is not good, but this is what went on. And probably this is what---today, when I watch my grandchildren---my son-in-law and daughter, the household is open, see. They can come in. We either have beer or wine, 'cause they old enough, you know. And so far I have not seen my grandchildren---see, I have four beautiful granddaughters and two grandsons---which is the two youngest---now I watch them. I see a lot of other stuff that goes around my neighborhood. Some things I wish this wouldn't have happened to my own. You bound to feel this way. So I watch. And so far, everything is on the up and up. So far, I don't see the undertow of this hidden sort of stuff. And everything is on the up and up. And if I sense something, I say, "Eh, let's it more clearly, eh. Kind of vague, eh?"

(Laughter)

EH: And they say, "Grandma!" "Let's have it, eh?" And then they start coming out, which is good. Sometimes the mother would like to ask but don't dare. She says, "I seem to have problem when I ask the girls." "Let me do the

pumping, and we'll get 'em out in the open." See, this is good to have things out in the open. Even when they angry and it comes out in the open, this is good. No more hidden stuff. See, it's the hidden things, it's not pleasant. I know it is. Isn't pleasant. I been through the same thing, you know. And I was telling, "Whether you parents like it or not, this happen to be the kid I love. That's all. Put it down. And it might not be so serious." And here the parents are so darn concerned that this is going to be a serious thing. And sometime, it doesn't end up since it was just a passing thing. You went through it, I went through it. When I look at some of the guys, that I thought I was so much in love with, how in the heck did I ever think that I could love that? Look at that ugly baldheaded...

(Laughter)

EH: And some of us when we meet, "Eh, Eleanor, I was hot for you." "So why didn't you tell me?"

(Laughter)

EH: We can talk about it now, but those days, heavens. Says, "What? Don't you come fooling around me." See, that kind of real uppity. But now when I'm older and I'm able to...say, "Why didn't you tell me?" Say, "Eh, those days we couldn't even come close to you." They always said, "You were such a good looker, you know." But I never worried about my looks. I was really a girl that no powder, no nothing. "Just cut my hair, I got to go." And where am I going? It's in the water. Yeah. I says, "Why didn't you tell me you was all...." "I couldn't reach you, Eleanor."

PN: After you quit your Navy job, you said you weren't working for a while. Then how did you become park director?

EH: Well, during the time when I was living on my bonds money, I was drinking a little bit too much. And I realized it. I was drinking little bit too much. So my sister and mother said, "Eleanor, why don't you find yourself a job." I knew this. I knew that I was drinking too much, and I knew I had to snap out of it. So money was plentiful. Was no strain on my part. I had it, my kids had it. So I looked in the paper one day, and I see part-time recreation leader needed. I'm feeling high, too chic to go in. I'm looking at it. I says, "Eh, sis, there's a job over here, part-time recreation. Just the job for you." And yet in a way, I don't want to give up my drinking. If I go over there and work, I got to give up my drinking. She says, "Give yourself a break. Go find out." So I did. I went in, I filled the application, and got an interview with six or seven people, passed, got the job.

And just around the bend, there was a beer joint. Just the other bend, was another beer joint. Kaneko own one beer joint, and Loki owns the other beer joint over there. Work part-time, see. I work from 2 o'clock and I'm through at 5:30. So recreation is really not your own. 'Cause sometimes the volleyball games come on, the basketball, and you have to stay up.

Well, I think I worked for about six months on those basis. I've worked from 2:00 to 5:30. And if there was a basketball game going on, I'd have one of the teenage leaders take over the basketball game, and I go over to Kaneko's to sit down, have a few. Well, one day this kid comes over and he says---they call me Miss Eleanor. This is down at Mother Waldron's playground. "Miss Eleanor, you know, I like you. You the best recreation park lady we ever have." "How come?" "Oh, when you come over here, we get any kind stuff. You know, you give us the ball. You let us play. And you the best in the whole world." And I looked at him. I'm too shame to go in. Half of the time when I come work, I'm already drinking. I said to myself, "Here is this kid looking at me, and I'm not too sincere about this job. This was just to get away from my drinking that I took the job. Kid telling me how wonderful I am, and I am nothing but a pilot." Do you know that from that time, I laid off drink. I gradually laid off, until I quit completely. I came to realize that if I was going to take this kind of job, and this kind of kids was my responsibility, I had to be better than what I was now. I'm not going to continue being a goddamn pilot. And then the worst part, all the piluts, these are all people in their 60's that are alcoholics. And some were below 60.

Every end of the month, these piluts would go from one park, 'cause their welfare check has come in. Some has their welfare check, and some don't have. But whoever has a welfare check is going to buy wine. So there's about 25 of these alcoholic people that would go from one playground. Kamamalu Playground, Booth Park, Mother Waldron's Playground, Aala Park, they'd all march by four, fives. You can rest assured it's going to be every 500 feet you'd see these four, five piluts all heading one way. So, here I am in charge of them. They go shishi right in the middle of the park. They go shishi on the wall. Here my kids are over there. I see all of this. I didn't go that far, but I will. You see what I mean. I see the handwriting on the wall. So when I get up in the morning, I go for the icebox and I open one bottle of beer, I'm heading for the same way. So I stopped. The light begin to dawn on me. You either quit drinking and do a good job on this recreation job, or get the hell out of it and get to be a pilot like the rest of these people. You either talk to yourself. The handwriting is on the wall. You are looking at your future self. These 25 people, three women, and the rest are all men. They respected me. I felt sorry for them. I was more of a dignified drinker. You know. Real hypocrite. You know what I mean? Sooner or later you're going to be like that. No more dignity, no more nothing. So I quit. Actually I quit. I ask the Supreme Power to give me strength. I love to drink. I'm just happy. I drink up, I hear music, I dance, I sing. Oh, I loving the whole world. But it wasn't doing me any good as far as my kids were concerned.

So when I left the liquor, my whole being was on my job. And this is what I feel that the Heavenly Father wanted me to do. And so, when I worked, everything that was within me was all on recreation. All out. You work 10, 11 o'clock, 12 o'clock at night, mean nothing. You get on your car, you hitting the road at 1 o'clock in the morning, 2 o'clock in the morning meant nothing. No fear, no thing. So I used to hit the road for home, Waimanalo at 2, 3 o'clock in the morning. The game would get through at 2

o'clock, we'd sit down inside the coffee shop, drink, talk, laugh about the day's event, the night's event. And before you know it, time would just fly by. I hit the road about that time. And it has been a good year working. See, one has to sit down and check oneself. To find out where you going, kid. And if this is the right way. And God who loves you is not going to neglect you. He's going to permit you to see a lot of stuff. Now you're not stupid. You can evaluate, see. So I've been very thankful with the Heavenly Father, and I've always given the Lord the credit. Because without His power, I'm capable of being very snooty if I want to. And it's not His make-up. It's not God's make-up. When you are humble, you're going to see more, for your benefit and for those that around you. But when you're high-faluting, you're going to be blind. Only me, myself, and I. Me, myself, and I. So I've learned quite a lot. And I worked with recreation. And so all my past life, the arts and crafts that I had studied, the swimming, the surfing, all of this, all came in use in my recreation years, working with people. Just came out like wine.

PN: You were telling me one time how you treated kids that were being picked on?

EH: Where?

PN: At your park. You would see certain kids....

EH: Oh yeah, yeah. More so the haole kids. In my young time, the kānaka kids use to pick on the Japanese kids. They were strangers, they stayed by themselves. They didn't want to help you for anything. You remember, I told they were afraid of us. Actually they were afraid of us. Told me. And so, when I came to be a recreation director---now I worked in Kailua. Palama, Kalihi, no more haoles. Get Portuguese that look like haoles. But funny, you know, nobody jump on the Portuguese. Blond hair, blue eyes, but you no see anybody jump on the Portuguese. But if haole, immediately the world changes.

So in Kailua, when I worked, I'm always aware of these things that's happening. And I know there's this kid, this haole kid, everytime they push after school. Big gang. And then, the Hawaiian kid is fighting with this haole kid. The Hawaiian kid is little bit bigger than the haole kid. The kid is smaller. And so all of the Hawaiian kid's gang is enticing the Hawaiian to go, "Hit 'em! Hit em!" You know. "Go ahead, punch 'em! No scared 'em. Punch 'em." And the haole, he get nobody. He's all by himself. So, what is he doing? He's just taking the pushes. He's taking the punches. And he's crying at the same time. So, I see that about two, three times I see that. Same guy. So one day, break up the fight. Tell the haole guy come inside. He one tow head. Take 'em inside one 'nother recreation room. Crying, he's crying. I say, "Go wash your face. I want you stand over here, and I don't want you to cry when I talk to you." I go wash his face. Sit down. I says, "I been watching you get pushed by that guy right straight along." He say, "Yeah, they won't let up. They won't let up." I says, "Let up be damned. You put your two mitts up, and you go ahead, and you fight." "I can't." "Yes, you can!" He said, "Big guy." I said, "No care how big he is. You put your hand and you fight. Don't let 'em push you

around no more. See, the reason why they pushing you, 'cause you not doing nothing. You going tell your daddy, you going tell your mother, you going tell 'em, 'The kid pushing.' And all of these gangs are urging him to push you. They push you around the next time, you get mad little bit. Tell 'em you get damn sick and tired of this. You put your hand fight with the Hawaiian guy." Now he just crying. But at least the fight went on. So broke up. And as he cry, he come over. "I see you do pretty good. I saw you swinging over there. Just keep it up." He says, "Yeah, I don't know what I was hitting. I shut my eyes." I said, "No, shut your eye, you no can see what you doing."

(Laughter)

EH: You know, that kid was left alone after that. I teach them not to hit for meanness. Then they keep pushing you. They figure you skinny. They figure you---most haoles, they scared fight. I say and I don't want to encourage your haoles to fight. See, you guys a bunch of crybabies. But a neither do I want to sit on a sideline and watch that. So these are different incidents. Even girls. Haole girls fight with Hawaiian girl. I tell 'em. I says, "So you going to get black eye. So that's one black eye. That's better than everyday they going push you. Everyday, everyday, everyday. Get one black eye for a change. But fight. Yeah, fight, fight, fight. No matter who you punch, you fight."

(Laughter)

EH: Gambling, the same thing. Principal kick 'em out. Kick 'em out from school, 'cause they been smoking, or they gamble, and they come into our park to gamble. Now I come from this kind of environment. I tell 'em, "Eh, this is not one casino. You wen use that place over there for casino, you come over here for use one casino. Go take 'em in your front yard and pick up your own money." They f--- me, I f--- them, too. I come from this environment. You know what I mean? This is not going to turn me red. Ain't going turn me purple. You crazy kid. Hoo, when they hear I come from Kakaako, pau. They don't come around, and swear at me. I say, "What you think? You think you going turn me red, hah? F--- you, too. And your mother, on top of that."

PN: (Laughs) Why did you move out of Kakaako?

EH: The house is getting too crowded. I had already had three children with my husband. Actually I continued to stay with my mother, because the financial help was needed, but it was getting too crowded. And I needed my kids to grow. So when we found this small little shack up in Nuuanu, Jack Lane, it wasn't a fancy house, it was just a shack. And Alec and I was still young. And this is the beauty, and I encourage young people, never mind what it is, move together. Believe together, trust together. You got youth with you. Encourage one another. Go ahead, try. So we moved up there. It wasn't much of a house. I didn't cry, "Oh, you know, we can have...." No, no, no. I knew how much money my husband was earning a week, and I knew what the rent

for this little shack was going to be; so what we do, we cleaned it up, painted it all up. And this is why I give young people today---when you go look at their shacks, it is the most interesting house you ever saw. Right? Have you seen their shack. I tell you. The way they fix it up, it is most interesting. I can't say it's envious feeling. It's a feeling that maybe I was born too soon. I would like to have born this age.

Yeah. I would like to have born this age. Not for the drugs. That is for the birds. And I feel sorry for those who think, that drug is the thing that's going to help them work things out. Just being yourself without drugs. Using your own mind. If in case of a problem, you can always talk to someone. I have found this is the best thing at this age here. 'Cause our time, we couldn't talk too much. We couldn't talk to the parents, we couldn't talk to the teachers. And to one another. We always got the wrong dope. Today, you got all your information and facts all in the books. And yet, you're running into mental problems, too. When you're not supposed to. The love is growing larger for one another. I believe that it's a Christian love that's coming into being. Christ love. To me. I feel this Christ love is coming into being. That once you realize, we can sit down. You look at me as a human being. Not as an old lady. I'm not looking at you as a young kid. I'm looking at you as flesh and blood. Mind, body, and soul. If we do this to one another, we got it licked. That old buck. You no see him as a human being? Look at that kid. Not looking as a human being. Do this. Some little thought. Some little warmth. We can do this, 'cause this is our nature. This is God-given nature. Not something we practice. Something we did not practice. That's what's wrong with us.

PN: Can we wrap up this interview, and I ask you one more question. What do you think made Kakaako so unique? What made Kakaako so important?

EH: I have found that if you were to interview the Kalihi people, no one could pinpoint. But as the Hawaiian says, "Aloha no ka 'aina*." The love for the land. See, you hear the word "'aina." That word has been the beginning of Hawaii. You understand. I'm not talking about Mainland. I don't know how they are. Cannot speak their language. I cannot speak of Japan. I cannot speak of any other place, but Hawaiian Islands. The eight islands. It is unique because basically the spirit, I think, is the love of the land. And love of the land is loving one another and everything within it. You cannot love only the river and forget the ocean. You cannot love the ocean and leave the mountain. And with all of this, which is most important? What is it? Human being. Everyone regardless of race. The beauty of Kakaako. When I talk to you, where all this time I've been talking to you, you don't hear me talking about myself but the experience I've had, the experience my mother had, the experience my neighbors had from Kakaako. We can't speak of Kalihi, because we've never been there. We cannot speak of Kahala because we have never been there. We cannot speak of Manoa. The love for one another, ka po'e o ka 'aina me ka 'aina**. The people of the land, and the land. Be it in poverty, be in riches. You love one another, because this is where you came from. And spiritually, Hawaii has always been aloha no ka 'aina*. Wasn't for you to buy and become a millionaire. And this is what they have turned Hawaii into. This is for you to live on the land, develop it.

*Translation: Love for the land.

**Translation: the people of the land, with the land.

END OF INTERVIEW

REMEMBERING KAKA'AKO: 1910-1950

Volume I

**Center for Oral History
Social Science Research Institute
University of Hawai'i at Mānoa**

December 1978